

J. Barrowes. his books

April
1633

A
HELPE
TO TRVE

Happinesse.

OR
A briefe and learned
EXPOSITION of the
maine and fundamentall
Points of Christian
Religion.

BY
M^r. PAUL BAYNE.

I PET. 2. 2.

*As new borne Babes desire the sincere milke of
the word that ye may grow thereby.*

LONDON,
Printed by E. Griffin for W. Bladen
and are to be sold at his shop at the signe
of the Bible, neere the great north
doore of Pauls. 1618.

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To the Vertuous,
and Right Worship.
full L A D Y, the Lady
Rebecca Romeny.



HIS TREATISE
falling into my
hands by Gods
wise and graci-
ous dispensation, and proui-
dence, and being thought,
not onely by my selfe but by
diuers others of riper yeares
and deeper iudgement, wor-
thy to be published in print
for the common good of
many. I haue thought good
considering that the long

THE EPISTLE.

continued custome of dedicating bookes to Persons of some eminencie in the Church of God, hath gotten the vpper hand to dedicate this little Treatise ensuing to your Ladiships name.

I haue obserued that among many other reasons mouing such learned and godly Diuines as haue either wouen some webbe of their owne spinning, or faithfully trauelled in the fruitfull labours of other men to Dedicate their writings: one speciall reason hath beene to testifie their thankfulnessse to the parties to whom they dedicate the same, by publishing their Name both to the present age, and to posteritie for the further encouraging, both of themselves

DEDICATORY.

selues, and others to proceed in piety and vertue; and especially in patronizing learning and godlinesse when they shall see that such a reward remaineth for them euen in this present world.

But herein I must be very sparing, considering that the neerenesse of bloud betwixt your Ladiship and my selfe, will hardly suffer mee to say the one halfe of that which I might truely say, both of your Ladiships vertues in generall, and of your speciall and manifold fauours towards me: for which I will rather praise G O D, and pray for the continuance and increase thereof in the secret closet of my heart then make any publike pro-

| THE EPISTLE, &c.

clamation of the same in the
eares of men.

Thus praying your Ladishippe to accept in part of
paiment, for your many fa-
uours and kindnesse, this
small mite, which I bring
you in another mans coine,
with my humble and hearty
prayers. &c.

Your Ladiships

much bounden, and

louing Nephew.

E. C.



To the Christian Reader, and especially to the religious Housholder, whose
desire and care is, to enforme
himselfe and his family, in that
truth which is according
to godlinesse.



LHe Apostle Paul (a
chosen vessell to
Christ) carried such
an upright minde
and zealous affection to the
glory of God, and edifying of
the body of Christ, which is the
Church, that although he
doe earnestly exhort all men to
put on the girdle of sinceritie
(a most fit & comely ornament
for Ministers of the Gospell) yet
he professed, that he did reioyce
and would reioyce in the sound
preaching

Aas 9. 15.

Eph. 6. 14.

To the Reader.

Phil. 1. 18.

Mat. 25. 21.

preaching of Christ crucified, though the Preachers thereof were not (all of them) so sincerely affected as they should haue beene. Euen so our Paul, the Author of this little Commentary (now entred into his Masters ioy) notwithstanding for his sound knowledge in the mystery of godlinesse, hee was well able, and for his loue to the Church of God, very ready to haue written a more exact Catechisme of his owne; or might haue chosen some other, already extant in print, better digested then this: yet observing by the often impressions, and by other experience, the large spread & good acceptance that these few Questions & Answers found among a number of Christians, hee chose rather to giue light, and to put life

To the Reader.

to these, then in so great variety of printed Catechismes to forth another of his owne framing.

Wherin (Christian Reader) I doe obserue a gracious providence of God our heavenly Father, towards such as desire with Cornelius to feare God with all their Household, and to bring up their young children and seruants in the nurture and admonition of the Lord.

For by this meanes thou hast (to use the phrase of the Apostle) a patterne of wholsome words, to direct and help thee to lay open and whet upon thy family, these breefe and family points heere propounded, which though they bee plaine in themselves, yet by reason of the breuitie of them, they are made much more lightsome, easie
and

1 Tim. i.
13.

To the Reader.

and usefull, by this most plaine
and pithy Commentary.

Wherefore I would advise
and entreat thee (whosoever
thou bee) that hast already ta-
ken a taste of these short Que-
stions & Answers, which have
beene so long extant, and so of-
ten printed and reprinted, that
thou wouldest now use this
help, to take a more full draught
of them : and thou shalt finde
(by the blessing of God) that
the profit wil exceed the pains.

Onely one thing I would ad-
uertize thee of, touching the
description and nature of faith,
that the first Author of these
short Questions and Answers,
having had some further cogi-
tation and conference about it,
doth thinke that true iustifying
faith (being the primary grace
and glory of a Christian) may
bee

To the Reader.

bee thus described; that it is, A
beleefe of the Gospell, whereby
a man doth truely rest and cast
himselfe vpon Christ alone,
for remission of sinnes and eter-
nall saluation, both of soule and
bodie. Which description,
(though there be diuers other,
by godly and learned) I take
(vnder correction) to be most
pertinent, and fit for the pro-
ouing and examining of our
selues, according to that exhor-
tation of Paul, whether we bee
in the faith or no (wherin stan-
deth the maine comfort or dis-
comfort of euery Christian man
or woman in the world) therin
notwithstanding humbly sub-
mitting my selfe and my opi-
nion, to the censure of lear-
ned Diuines, and to the iudge-
ment of the Church of God; and
especially to that part of Gods
Church,

What true
faith is.

2 Cor. 13. 5

To the Raeder.

Church, which his right hand
hath planted in this Land.

Iam. I. 17.

Thus most humbly & hear-
tily beseeching the Father of
lights, from whom proceedeth
euery good giuing and euery
perfect gift, to giue thee a bles-
sing by the good labours of this
blessed man, I commend thee
to the grace of our Lord Iesus
Christ, to whom bee all glory
and praise in the Church for
euermore, Amen. From my
house in the Black-Friers, this
22. of May, 1618.



The First Part.

Shewing how miserable all men are by nature.

1. Q. **W**hat is the estate of euerie naturall man?

A. Very miserable, and in no wise to bee rested in, Eph. 2. 2, 3. & 4. 17. 18. Rom. 7. 24.

The estate of man is here set foorth by a twofold property thereof.

1. That it is miserable.
2. That it is not to bee rested in.

Concerning the first: We *Obfer. 1.*
B are

are by nature the children of
wrath, *Eph.* 2. 2, 3. & 4. 17.
We are miserable, wretch-
ed, poore, blind, and naked,
Reuel. 3. 17. *Rom.* 7. 24.
But we must not vnderstand
this of Nature as it was of
Gods making, for so wee
were blessed, and made ca-
pable of eternall happinesse;
but of Nature as now it is
marred and defaced through
the sinne of man. For our
Nature may be considered
in a fourefold estate; First, as
it was before the Fall, by
Creation: Secondly, as it is
since the Fall, by Sinne:
Thirdly, as it is renued by
Grace: Fourthly, as it shall
be perfected by Glory. The
second estate is here meant.
Neither can it be otherwise
with vs; For looke as those
that

that are highest aduanced,
when they fall, they become
so much the more wretch-
ed (as wee see ^a in Princes
Fauorites when they come
into disgrace): So we in our
first Parents made ^b farre a-
boue all visible Creatures,
lifted vp by the free grace of
God to be Fauorites of the
most High, when now wee
fell from this state could not
but become thrice wretched
and miserable. The better
the thing is the worse it is
when once it is corrupted:
The higher any man clim-
eth, the lower hee falleth.
Now our first Parents be-
comming miserable, wee
cannot be in better condi-
tion; the children of Bond-
slaues can be no better then
Slaves, what is in the roote

^a Ester. 7. 8.
9. & 14.

^b Ps. 84. 7.
Heb. 2. 7.

will be in the branches and fruite also.

Obiect.

Obiect. But why doe not men see this their misery?

Answ.

Answ. 1. Because, as the eye of the body looketh to that which is forthright against it, and doth not see inward; which maketh vs that wee see not our owne face, though we behold the faces of others: So the eye of our Vnderstanding, being cast on things outward, neuer obserueth how the matter goeth with it selfe.

2. Our Consciences are blinded with ignorance within vs and darknes without: Now looke as we cannot see the things in a roome, if we want eyes, or hauing our sight, want a candle, or some other light:

So

So till God giue vs inward light, and hold out the candle of his Law vnto vs wee cannot bee priue to our owne case in which wee stand.

3. Our Iudgement is so corrupted, that we take our State to be good, when it is quite otherwise, *There is a way seemeth good the issues whereof are death.* Looke as an eye bloudshot thinketh euery thing red without it, when yet it is not so; and looke as Phantasie wanting the guidance of Reason, thinketh often that wee are Kings (as in dreames we see) when it is farre otherwise; So wee, when our Iudgements want the Wisedome from aboue to guide them, iudge our selues in good estate,

Pro. 14. 12.

state, when it is farre other-
wise.

4. The nature of sinne is
to make vs Spiritually drunk,
so that as men in drunkenes
know not how it is with
them, no more doe men in
their pure naturall state.

5. Because men in their
pure naturall condition did
neuer know better. Hence
it is that they thinke them-
selves in ease good enough.
Should a Nobleman in
chiefe fauour with the King
be banished into some re-
mote place, to liue in ranke
of poore Cotagers about
him, well might he thinke of
his misery, because he had
proued a more excellent e-
state; but should he get po-
steritic in exile, they would
thinke their estate as good as
their

their Neighbours, yea rest
in it, as the best that euer
they inoyed.

This may conuince many
who flatter themselves, and
stroke their owne heads as if
all were well with them;
They are as others are, they
are not the worst, They
hope to doe as well through
Gods mercy as the best; E-
uery man would be loth but
his owne penny should
proue good siluer. Natural-
ly we are giuen to hide our
outward blemishes, to weare
glasse eyes, artificiall legges,
&c. yea many loue not to
heare the worst of their cau-
ses, nor yet of their bodily
sicknesse with which they are
indangered, how much more
doe men decline from seeing
themselves guilty of hell

Use 1.

and damnation?

Vse 2.

Also this should teach vs,
to seeke to get eyes opened,
and hearts vnueiled; for e-
uen as Foulers hide their
nets, so it is with the Deuill,
he doth hide our state in sin,
which is the snare wherein he
taketh vs: This maketh men
go on to hell as beasts to the
shambles before their Dro-
uers. When we come to be
touched in heart for our sin
it is a good signe, as in men
sicke of the Lethargie, to re-
turne and haue sense of any
griefe is a hopefull token.
Christ is not sent but vnto
those who haue sense of sin,
neither shall any but those
bee refreshed by him: where
the heart is not plowed vp
and broken with this know-
ledge the seede of the Gos-
pell

*Dans non
infundit O-
leum mise-
recordia nisi
in cor con-
uersum:*

Bern.

Isa. 61. 1. 4

Mat. 21. 28

& 15. 24.

Act. 2. 37.

pell shall neuer bee sowed.
Yet we must not thinke that
for degree this knowledge is
alike in all, as if none knew
grace, till he had felt hellish
anguish; For as we may let
foorth with the pricking of a
pinne the matter of some
boiles, or impostumes as
well as with deep launcings
and gashings, so God can
giue a true knowledge and
touch of miserie, without
making such deepe wounds
in the Conscience as others
feele in their greater humili-
ation. The paine that some
women feele in their trauell
is nothing to that which o-
thersome doe indure.

Secondly, *We must not a-
bide in this our naturall condi-
tion;* The Scripture biddeth
vs awake and stand vp from

Obser. 2.

A. 2. 37.

Vse

the dead *Ephesians* 5. 14. calleth on vs to returne and repent, as on men who are out of the way, yea out of themselves. There must be in vs a feare of standing in the State wee are in, and a care to come forth, a deniall of our selues, and a flying by Faith vnto Christ. Nothing will rest in such a state as threatens it destruction, for euery thing but sinnefull man seeketh to preserue the being of it selfe; Now our condition is such as doth menace vs with eternall perdition. If a man fall going hither or thither, will he lie still? No, hee will not rest, but with helpe of hand and knee will strue to get vp againe; So must wee being fallen by sin into a wretched
ed

ed case, we must not lie still,
but seeke to rise out of it.

Here are to bee rebuked
such whose courses are at
peace without indeauour
this way, *ease slayeth the foo-
lish, euen as a Sluggard whee-
leth in his bedde loath to get
up,* so do these, not seeing
their danger, whose * *by and
by* lasts till the time of grace
be quite expired; But let vs
labour to come forth, taking
the present time, wee will
meete a sicknesse betime la-
bouring to rid our selues of
it, if any thing threaten our
name and estate we will in-
deauour quickly to free the
one and the other, let vs bee
in like manner wise for our
soules also.

QUEST.

Vse

Pro. I. 32.

* Quorum
modo &
modo, non
habent mo-
dam.

Heb. 4. 7.
Zinigor.

QUEST. II.

2. Q. **W**hat maketh
his estate so
badde?

A. Two things: Sin and
the Punishment thereof,
Esa. 59. 2. Rom. 6. 23. &
3. 23.

Of the miserable estate
aforesaid there are two Cau-
ses, Sinne and the Punish-
ment thereof.

Obser. 1.



Sinne is the first & princi-
pall cause why any is mise-
rable, and as it were the seed
out of which all misery
groweth. One might mar-
uaile how men who haue
honor, wealth, health, wiues,
children, &c. should be mi-
serable. But it is easily an-
swered;

swered ; For looke as one
though hee were an Earle,
and neuer so great and hap-
pie, if hee be but guilty of
treason against the King, is
miserable, notwithstanding
all his possessions and great-
nesse; so here had one all the
world, if sinne lye at his
doore and be not pardoned,
he is wretched. Againe, were
one in such a debt that he is
in danger euery houre to bee
taken and haled to prison
wee would account him
wretched ; But sinne is a
debt (*Forgiue vs our debts,*
Math. 6. 12.) for which we
may be throwne bodies and
soules into hell fire, were
they not pardoned. As the
cause of sicknesse may bee
said to make sicke, no lesse
then the sicknesse it selfe, so
the

the cause of miseries may be said to make vs miserable as well as misery it selfe.

Obiect.

Obiect. But men feele no such matter in sinne. To which I answere. That a childe is not bredde and manifestly brought forth at once, the beginning of things vsually is in one time, the manifestation in another: A man may haue the cause of a sicknesse twenty yeeres within him, without feeling himselfe sicke, or knowing one fit of sicknes; So sinne may be within one as a cause of all misery, long before he finde himselfe really and sensibly miserable: The reason whereof is double: 1. It useth to yeeld for the present a pleasing de-
light

light which breedeth insu-
ing paine in times after fol-
lowing : Thus Good-fel-
lowes, (as wee vse to call
them) neither feele, nor see
any hurt in their intempe-
rate courses, which please
their palate for the present,
but breed, though insensibly
the painefull diseases in
which they end; * Intempe-
rancy in youth ordinarily
causing sicknesse in age.
Thus men count it no hurt
to runne into bookes, setting
themselves in debt, because
it easeth them for the pre-
sent, though it breake their
backe in the end.

* *Luimus*
sanos que
in iuventu-
te peccavi-
mus.

2. Sinne is in a heart that
loweth it, which makes it no
whit grievous. Things in
their naturall place are not
ponderous : A tankard of
water

Rom. 7. 24

* water is a mans load on land, but were he in the bottome of the sea, all the water in it would not presse, nor burthen him, for the waters there are in their proper place, and so borne vp that they are not weighty: Thus when but the remainders of sinne are in a heart conuer- ted to God, they make it crie out, *O miserable &c.* but let neuer so rainging a sinne dwell in a heart vnregenerate it doth not seeme any whit grieuous; such a heart is the naturall and proper seate of sinne in which it resteth. We see then, that sinne is the principall cause of all misery and so it is indeed; For punishments could not make a man miserable but for sinne: Suppose man had bin made blinde,

blinde, sicke, poore, and mortall, yet if he had no way sinned, these defects should not haue hindered the due perfection belonging to him, neither should he then haue beene said to be miserable in them.

The Consideration hereof should stirre vs vp aboue all things, to seeke earnestly after the forgiuenesse of our sinnes, how well is hee that sleepeth with his ** Quietus est* in his bosome: In this regard Gods children haue followed God more for this, then for deliuerance from the euils that haue been vpon them. Many will say with *Pharaoh*, *Lord remove this plague*, but this is ** to let the cause of the sicknesse alone*, and to seeke onely to asswage

Vse

** Acquiescence.*

Exod. 10.
17.

*In stare
contra
symptomata
morbo neg-
lecta.*

asswage the paine of it. Many like as Rogues keepe and shew their soares, so they glory of their shame, and will not be healed.

Obser. 2.

The other cause of our miserable estate, is the punishment of sinne; The particulars whereof (as hath beene said) if they were not punishments of sinne wee could not bee said properly to be miserable in them; for as the shadow followeth the body, and as smoake and sparkes proceede from fire, so by Gods iust decree, from sinne committed spring all kinde of miseries. Now these once seazing on vs, we then beginne to bee apparantly wretched: When a man murthereth, or stealeth, and by that meanes becomes
subiect

subiect to death, then hee is miserable, for then is sowne the seede of his future woe. Neuerthelesse say hee go on and be not taken in it, and imprisoned, men doe not account him, nor discern him, as yet to be wretched, but let the same person once be taken sentenced and executed, and then every body doth see his case to be wo- full : for now his misery standeth out of the cause and is actually declared. Thus though while men are conscious of sinne onely, their misery is not seene; yet when Gods Iustice hath inflicted any part of punishment, then so farre forth their misery is openly displayed, and set forth to the view of all.

Let

Use

Let vs then acknowledge, in all the punishments that we see, so many reall Sermons of our miserable conditions; when wee will not obserue it by lesser things, God is forced to bring vpon vs greater evils. Persons sick of a dead Apoplexie their faculties are not easily awaked, and therefore they haue double the quantitie giuen vnto them that others haue. Thus if wee be senslesse vnder the evils which lye vpon vs, or meete vs any way, and will not see our wretchednesse in them, wee cannot thinke but that sharper will ouertake vs, that so our sleepe senses may be awaked.

Leu. 26.

23. 24.

QUEST.

QUEST. III.

3. Q. **W***hat is Sinne?*
A. Every breach
of Gods law, 1 *Ioh.* 3. 4.

Having laid downe summarily the causes of our misery, the particular explication of them followeth, according to the order of nature in which they were propounded.

In the Answer which containes a brieve description of sinne, obserue

1. *That sinne is the breach of Gods law onely.*

2. *That euery breach of Gods Law is sinne. To which may bee added, deserving death, and making the Offender miserable.*

For

Obfer. I.

For the first: It is not said, That sinne is the breach of Manslaw, or of the Churches law; For those may sometime, and in some cases be broken without sin; but it is said to be *the breach of Gods law* which may be shewed by necessary deduction thus:

Whatsoever is sinne to my Conscience, defileth it, and subiecteth it to punishment: Whatsoever defileth it and subiecteth it to punishment, must be the breach of some such Law as the Conscience is bound to obserue.

The reason is, because the Conscience cannot be punishable, for doing or not doing that, which it hath liberty to doe or not to doe.

That

That Law which the Conscience is bound to obserue must be the Law of some one which is Superiour to it;

* For equals haue no authority ouer equals, much lesse Inferiours ouer Superiours:

We sinne not though wee stirre not at their command who haue no power ouer vs:

None is such a Superiour, as hath power ouer our Consciences, but God onely.

For Superiors hauing power to command any, they can take knowledge when they offend, and they can punish those who transgresse, with condigne punishment ; but none beside God can take knowledge of, or punish the Conscience. Nothing then can be sinne but the breach of Gods law.

* *Par in
parem non
habet potestatem.*

Iam. 4. 12.

Obiect.

Obiect. But doe not the Lawes of men in authoritie binde the Conscience?

Ans. Not by themselves and primarily, but secondarily by participation, with the Law of God which doth immediately and of it selfe binde the Conscience; As water doth make hot and scald sometimes, not of it selfe, but as it participateth in the heate of fire, which immediately from the nature of it maketh hot. If they commaund any thing repugnant to Gods word we may disobey it, and not sinne: provided that our deniall of obedience come from conscience of Gods Will, and not from want of due subiection in vs.

To returne then thither whence

whence wee haue a little digressed: Sinne is the breach of Gods Law; for looke as to misse our rule and measure is to offend and erre in that which by the rule and measure should haue beene directed; so Gods Law being the rule by which our Nature and actions should be ordered, wee cannot but erre when we leaue this; and we cannot sinne and offend further then we transgresse it; For nothing can bee amisse while it doth agree to that measure by which it is to be measured: And this sufficeth to shew that sinne is the breach of Gods Law.

Wherefore in the first place let vs learne to see the fearefulnesse of sin, which
C breaketh

Use 1.

breaketh his Law, who only hath power to saue and destroy. If we haue broke the Kings law where it threatens losse of life, lim, or liberty, it is fearefull; if we haue broken something, that great Persons, such on whom wee depend, gaue vs in charge, how will it disquiet and feare vs? but in e-uery sinne wee breake the Law of the eternall God.

We 2.

Secondly, let vs labour to know our sinnes, by setting before vs this Law of God, by which onely commeth the knowledge of sinne; Were our faces dirty, wee could not know or seethem to bee so till some should shew so much vnto vs, or our selues should take a glasse and looke our selues

in

in it; No more can we know our finnes as they ought to be knowne, till some made wise by the knowledge of the Law, doe aduertise vs of them, or till our selues get this glasse of the Law and looke into it. But the most now loue not to haue the Law sincerely opened; but resemble those foolish women, who loue not to dresse themselves but by false glasses, which make them looke quite otherwise then they are.

Thirdly, seeing sinne is the breach of Gods Law, let vs as we would auoide sinne get the knowledge of Gods Law. How shall wee in the night auoide mirie flowes, and dangerous pits, if wee haue not a torch or Lant-

Use 3.

horne to discouer the same: So in the night of our ignorance, we cannot auoide falling into sinne, further then this Law as a candle doth giue vs light. Men will know penall Statutes, and bonds vpon Forfeitures, that they may the better keepe themselves from running into them; let vs not thinke Ignorance will be a Plea sufficient for excuse: If the King once haue proclaimed any thing, and the Subiect after sufficient time of notifying his will be ignorant of it, at his owne perill be it.

Further to come to the second point:

Obfer. 2.

Obfer. 2. Euery breach of Gods Law is sinne, yea and such a sinne as deserueth death and maketh the Offender

fender miserable. The least missing of the rule is an error as well as the greatest, and both alike for kinde, though not for degree ; So the least swaruing from or breach of Gods law, which is our rule, is an offence of God, and a sinne no lesse for kinde, then the greatest, though for degree some are greater sinnes then other: yea every breach thereof is sinne deseruing death. *The wages of sinne is death; Rom. 6.23. ^a Cursed is he that continueth not in all to doe them.* For indeede the least sinne is contrarie to Charitie, as the least droppe of water hath in it contrariety to fire; That in the euent it doth not bring death, it is from Mercy pardoning, not from the nature

^a Gal. 3.10

ture of sinne, not sufficiently demeriting eternall damnation.

Use

Let vs then take heede of the least breaches of Gods Law. Little things neglected doe often doe great hurt; little sparkes vnquenched turne to fiers exceeding great : So the smallest sinnes deminish the seruour of loue , they dispose the soule to great offences ; As men by little wedges make way for greater, so doth the Deuill by lesse sinnes fit vs vnto greater fallings. The deuill plaieth no small game, but hee meaneth vs much hurt, we haue the more need to looke to it. For looke as sicke bodies loue to be gratified with some little thing that is beside the rule of diet
and

and doth feede our sicknes:
So we sicke of sinne loue at
least some kinde of liberty
which may feed our spiritu-
all sicknesse.

QUEST. IV.

4. Q. **H**ow many waies
is Gods Law
broken?

A. By doing things for-
bidden, leauing things com-
maunded, and failing in the
manner.

First it is to be noted that
the Answer is to be vnder-
stood of all actuall sinne:
For omission being a priua-
tion of action, the sin there-
of, must be reduced to the
head of actuall sinne.

How here are set downe

C 4 three

three waies of breaking the Law : By committing something forbidden ; By omitting ; And by defectiue performing of something commanded. The Soule in moouing or resting may misse the rule by which it is to be directed ; First by hauing some object diuers from that which the Law of God warranteth : Secondly , by carrying it selfe otherwise then it ought, to that Object which in Gods Law is commanded.

In sinnes of Commission the soule erreth in the first kinde, for it doth mooue it selfe to something which is forbidden vnto it therein, and this is the highest kinde of euill ; For as in a Wife not to loue her Husband is

a great leudnesse, but not onely to neglect his loue, but to turne to the imbracement of Strangers, is much more hainous : So for the Soule not to cleave to God in doing righteousnesse is sinnefull, but to leaue him and turne to loue and like any kinde of vnrighteousnes, this is most sinfull.

Now the soule carrieth it selfe otherwise then it should to the good commanded, when either it doth suspend, ceasing to mooue after it, as in sinnes of Omision, or when it worketh for matter that which is required, but in other manner then God hath prescribed; either by not working the thing that wee had in command to doe, or by so do-

Hof. i. 4.

ing it, that wee faile in circumstance. This last branch is of diuers considerations; for the manner of performance sometimes is such, as doth change the kinde, and make that a sinne to him who so doth it, which might haue beene a gratefull obedience: Thus *Iehu* in killing *Ahab* and his Posterity propounding priuate regnancie, committed the sin of murther, which else had beene an acte of Obedience and Iustice. Sometimes it is such as doth not change the kind of it, turning it to sinne, but hindereth the perfection of it, and maketh it sinnefull: thus doth the circumstance all swarings whereby our best actions are defiled.

The word in Hebrew
which

which noteth *sinne, is de-
 rived of a word, that signi-
 fieth the missing of a marke:
 Now a man may misse the
 marke three waies; By sho-
 ting ouer it; By being short
 of it; By shoting about it,
 but wide either on the right
 hand or on the left: So may
 we by as many waies swerue
 from the Law (which should
 be as a marke in our eye) ei-
 ther by going beyond that
 which is commanded in it,
 as in sinnes of Commission,
 or by comming short, as in
 sinne of Omission, or by be-
 ing wide, when we are about
 the thing commanded, but
 so that wee are wide in re-
 gard of the circumstance, of
 that straightnesse or integri-
 tie that should bee in our
 actions.

* תרש

x

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Use

Let vs therefore take notice how many waies wee breake Gods Law. The Law of Sinne sometime carrying vs to that which is euill, the defect that is in vs making vs to omit good duties, and grace, and sinne being so intermedled, and the one so lusting against the other that wee cannot perfect things as we would. Many account it a sin *to lye and steale, &c.* but *not to repent,* or *not to beleeue,* or *not to giue all diligence to make their Calling and Election sure,* or *not to get Knowledge,* they cannot see to be sinnes, being but the omitting of things commanded. To be unprofitable in doing nothing this way, is not deemed blame-worthy. I hope
(say

(say many) I doe no hurt;
I pray God I neuer doe
worfe: He were an euill Ser-
uant who taking a stoole
should sit still and let his
worke lie vndone, though
he had no other fault: So
many if they should neuer
go to Church and serue
God, or say Prayers, &c.
they would thinke it a sinne,
but to haue their hearts farre
from God, to doe those
things without reuerence,
they see not this to be sinne-
full: Nay if the thing they
doe be lawfull, let them vse
it neuer so intemperately
they thinke they sinne not,
nor should not bee rebuked.
Let them make a trade and
vocation of Pastime; why
they hope God allowes re-
creation. So many, if they
speake

speake this or that which is true, though without wisdom and loue, they thinke they may doe it; Neuer remembering that good stufte may bee marred in the making: Good things may be so performed, that they shall become Sinnes and sinnefull actions.

QUEST. V.

5. Q. **W**^{hat are the}
^{punishments}
of Sinne?

A. All miseries of this life, death in the end, hell euer after.

Looke as it is with men if they turne themselves from this aspectable light, they
are

are forthwith inuironed with darkenesse ; So man turning away by his sinne from God the Father of lights, from whence euery good gift commeth, he cannot but be forthwith in outward and inward darknesse, in all kinde of misery: Three kindes or degrees are here set downe ; The 1. in this life: The 2. in death: The 3. after death.

To branch the first would make a Treatise. Our soules are dead in ignorance and lust, so that they haue in them a seede apt to bring forth euery sinne. Our bodies haue mortality as a worme corrupting them: Our conditions are exposed to a thousand vanities and wearisome courses, and these

these are but the beginnings of euill.

In death, soule and body being diuorced, the soule is kept in chaines of darknes, feare, and despaire, expecting iudgement to come. In the day of iudgement, our bodies reunited with their soules shall ioyntly be sentenced, and feele executed vpon them the full wrath of God which is a consuming fire, should wee not by sound faith and repentance preuent those eternall woes. Looke as Malefactors, are first followed with Hue and cry, then taken and committed and kept till the appointed time of Assise, and lastly are sentenced, and executed; So God first in, and during this life

life followes and pursues
 Sinners with these lighter e-
 uils as it were with Hue and
 Cries ringing in their eares,
 at length by death he appre-
 hends them, and keepes
 them in that darke custodie
 of damned Spirits (the De-
 uill being as a Iaylor vnto
 God (and in the end when
 Christ shall come to iudge
 the quicke and the dead, hee
 shall then take the impeni-
 tent and cast them soule and
 body into inquenchable
 torment.

Object. What are all mise-
 ries of this life, punishments
 of Sinne?

Answ. They are, being
 absolutely considered, no
 better; but this respect is
 changed to those that are in
 Christ; They are no more
 pu-

punishments of reuenging Iustice requiring satisfacti-
on, but chastisements of fa-
therly iustice, which seeketh
this way the exaltation of
his children. If a Iudge
whip a Stripling vnder the
age of thirteen (and saue him
from the gallowes) to satis-
fie the Law for his offence
past, it is one thing ; If a Fa-
ther whip his sonne if hee
take him pilfering , to keepe
him from falling into the
like, and from comming in-
to danger of the Law, this is
another thing : Two things
may be one in nature, and
differ in respects. Two
stones may be both alike for
the substance of them, yet
the one may haue a respect
to distinguish one mans land
from anothers (as bound
stones

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stones doe) which the other
hath not. Thus sicknesse,
pouerty, and disgrace, com-
mon to the wicked and god-
ly, consider them in their
being, they are alike, but the
one haue a respect, of a iust
condemnation inflicted by
Gods reuenging iustice for
the satisfying of it, which the
others haue not; For Christ
hath put himselfe betwixt
Gods Iustice, and all them
that are in him; So that
there is no condemnation
or curse but he hath borne it
in their behalfe.

Obiect. If all miseries in
this life belong as punish-
ments to sinne, how is it that
many Sinners liue so happi-
ly exempt from miseries?

Ans. All is not gold
that glisters, nor is euery e-
state

Rom. 8. 1.
Gal. 3. 13.

Obiect.

Ans.

Psal. 69.
32.

state happy that seemes happy: To be held in dangerous snares, is no point of happinesse; but the Table, and by proportion, the wealth, strength, and honour of the wicked are snares. Euen as poysons, some kill with gripping torments, some cast into a sleepe, and make men laugh till they fall downe dead: So the curse of God killeth some with dolorous torment going before in this life, some it so affecteth that they go in sweete sleepes laughing till they fall into destruction. Whether is it not more happy to saile with a crosse winde which offereth to turne men backe, or to haue a pleasant gale which doth carry them with full course on sands or rocks which

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which will cause their ship-
wracke: They are most mi-
serable who saile to hel with
the pleasantest winde ; in a
word, the felicitie of the
wicked being finally impe-
nitent, is like the happinesse
of franked ware fatted to the
shambles ; for they thereby
are fatted to eternall slaugh-
ter.

This may teach vs the true
cause of all miseries, *viz.*
Sinne, and how wee must
remoue them ; by getting
sinne remoued. Say to some,
Why ? how came you thus ?
What is the cause ? They
will answer you , euen as it
pleased God Sir; by course,
It is so with others as well as
with vs. Alasse, a man will
not giue another a boxe on
the eare without some cause;
God

Iste I.

God would not cast on vs these miseries, were there not sinne prouoking him thereunto ; but many feelee the fit and paine of sicknes, who know not the cause of it : Now to remoue grieve many will to Cardes, Dice, Company, and so to remoue other euils they will seeke this outward thing and that, neuer looking out, nor thinking of Sinne : But a man might as well looke to remoue a sicknesse caused by some matter impacted within him, by going into another chamber, putting on a cappe and such externall things, which neuer come neere the cause of his disease. These may like cold
 * Anodynes bring vs a sleepe, and keepe vs from feeling
 our

* Anodynes are such medicines, as being applied, asswage the disease, and take away the paine thereof, but remove it not

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our misery, but they can ne-
uer heale vs of them.

This also sheweth vnto
vs, what cause wee haue to
take heede of sinne, which
draweth after it a taile of so
many miseries; we feele no
hurt by it, but who would
carry a snake in his bosome,
because he did not yet feele
it thrusting out the deadly
sting: It is wisdom to make
sure in regard of all that may
hurt vs, though he that nou-
risheth sinne, not repenting
of the same, is deadly stung
therewith: But looke as one
hauing twenty diseases if he
be fast a sleepe hee feeleth
not one of them, so is it with
secure Sinners.

Lastly, we may hence be-
hold the comfortable estate,
of Saints; well may the e-
uills

Vse 2.

Vse 3.

uills of this life make them afraid , but they are worse afraide then they can bee hurt by them. There is a great difference betweene two Snakes , if the sting of the one be foorth , and the other not ; for the former wee may play with it , and haue it in our bosome , and there is no danger in it. Such are the afflictions of Gods children , the sting is foorth of them ; Well may they through our weaknesse , like Bugbares affright vs , but surely they cannot hurt vs.

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QUEST. VI.

6. Q. *Is Sinne such a filthy thing?*

A. Yea, it is the most filthy, and loathsome thing in the world.

Here is further offered to our consideration, the nature of sinne, whose punishment is mentioned to bee so exceeding great. The point is this: *That Sinne is the most filthy of all other things:* And so indeed it is, and therefore is called, Filthinesse it selfe, 1 Cor. 7. 1. and in sundry other places. And it cannot be otherwise, since it is nothing else but the corruption of the Soule, now deuoid of the life of God.

D

The

The beauty of a humane body is great, but when the Soule hath left it, what is more lothsome then the corruption of it, when now it is a dead carcase? Thus the beauty of the Spirit was admirable, while it liued the life of God in Knowledge, righteousness, and holines, but when God hath forsaken it (who is the Soule of our soules) no further in lightning or sanctifying it, there entreth all kinde of sin, as a spirituall corruption, being in comparison of all other things most detestable:

* *Corruptio
optimi est
pessima.*

* The more excellent the thing is, the worse is the corruption thereof. Againe, in matters naturall, and morall there is nothing filthy, and loathsome in any regard, but

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but that the same is in sinne by proportion. Nakednes is shamefull, Sinne is a spirituall nakednesse : Some diseases are filthy, as the Leprosie ; Sinne is a spirituall Leprosie. Lameness is a deformity, so is crookednes; Sinne is a lameness depraving all spirituall motion ; and a spirituall crookednes. Blacknes is foule and fearefull ; Sinne beares the blacke Image of the Devill the Author thereof. Wee count excrements comming out of the draught filthy, yet they defile not a man , but Sinne that commeth out of the Soule doth pollute him. We count dunghills , and smelling puddles filthy, but sinne casts foorth so filthy a sauer as it were, in the nostrills of

Eph. 5. 2.

God, that hee could not smell a saueur of rest till it was remoued by that sweete incense of Christs death, who to that ende offered himselfe a Sacrifice of sweet smelling saueur vnto God. What filthy Creatures haue any filthy properties, but they are in sinne proportionably: Hence sinners are compared to dogges, and swine the filthiest Creatures. What morall vices are most filthy? Drunkenesse & those filthinesses not to be named; Sinne is a spirituall drunkenesse, and a turning from the chaste loue of God to the loue of euery base thing.

Vse 1.

First, this sheweth what they are growne vnto, who stick not to glory of their shame. Men hide not their
sinnes

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sinnes but are come to So-
domlike impudency. Some
proud Peacocks vaunt in
prancking themselves, some
thinke their fury a thing be-
comming them well: Some
esteeme it as a thing praise-
worthy, when they can vse
their wit and tongue to deri-
sion, and to the circumuen-
ting of others. Some are of
that minde, when they can
prodigally flie out, and make
light of all others, that then
they are jolly men: Some
are as proud of the vanitie
and curiosity of their mind,
as if the quintessence of wit,
consisted therein. The
Moores, because blacknes,
is naturall to them, count
their blacke hue beautifull:
Children are not ashamed,
and Mad-men glory of their

Use 2.

nakednesse : thus it is with Sinners in conceiuing of their spirituall deformity.

Secondly, this should teach vs to labour to purge out sinne, to cleanse our selues from it, as a thing filthy and abhorrible : Wee would not suffer spots in our face, nor lint or other soile on our clothes : surely we cannot make cleane any thing, but wee may thence take the rise of this thought, How carefull wee ought to be to cleanse our heart : We would not haue any naturall infirmities which are vn-seemely or filthy, as wrie mouthes, foule breathes, lamenesse, or halting in our gate &c. but a tongue speaking peruersly, rotten speech, crooked walking from Gods Law,

Law, and the direction thereof, are farre more vncomely then the other : as the sense doth ioy to be vnited to an object pleasing and well proportioned vnto it ; so it is auerse and doth flie from those that are otherwise. If wee go by a soule stincking place, we stop our noses, and hast away ; If an vgly shape present it selfe we shut our eyes, and indure not the view of it : Thus our soules should with indignation, turne from all filthy and abhominable vices.

D 4 QUEST.

QUEST. VII.

7. Q. **H**ow doth this
appeare?

A. Both by the punishment,
and person against
whom it is committed.

Here are set downe two
Considerations, by which, as
by a glasse wee may see the
fouleneſſe of sinne.

First by the punishment;
for proportionable to this
in greatneſſe muſt the of-
fence bee: the reaſon is, be-
cauſe Juſtice doth rule and
meaſure the punishment by
the offence; if that be little,
the punishment that it af-
ſigneth is little, if that bee
great, the punishment is an-
ſwerable. Now if a thing
measured

measured forth be long and wide, the measure must be understood to be long and wide also. Hence it is that in humane punishments we see the greatnesse of the offence ; if one be restrained wee gather hee hath done some fault, if imprisoned, if hanged in chaines, or burned, still as the punishment increaseth we coniecture the fault to haue been correspondent: How foule then must that offence haue beene, which the iust and most mercifull God hath punished with so many miseries in this life, with death in the end, and after with eternall destruction.

Againe, the foulness of sinne is clearly discerned by considering the person

against whom it is committed. For in any good or euill worke, the person that doth it, or the circumstance of person about whom it is done doth impart to the worke such a respect whereby it deserueth accordingly. Let a common man come to me when I send, and a small thing doth recompence his paines, but let a Doctour of Physicke come, and an Angell is his due: the qualitie of his person doth so dignifie his worke, and make it of answerable value. So it increaseth the merit and desert of euill. Let one of the people sinne, he is guiltie, but let the Priest sinne, his fault is greater, and his Sacrifice must be greater. And as the circumstance of the person doing

Leu. 4. 3.
is compared with
Leu. 4. 27.
3. 5

doing, increaseth the desert
of good or euill; So doth
the circumstance of the per-
son about whom the worke
is conuersant. Let a Subiect
doe good to any, and it well
deserueth, but doing some
speciall seruice to his Prince
he deserueth greatly. Let
him offend any, he is guilty,
but the higher the person
offended is, the more hai-
nous is the sinne. If one re-
uile or slander his equall, it
is an offence and may beare
an action of the case; but if
a Noble man, it is *scandalum*
magnatum, deservng shar-
per punishment, and if the
King, it is treason, and wor-
thy of death: Then how
foule must that sin be which
is a trespasse committed di-
rectly against G O D the
King

KING of Kings.

Use

Let vs then make this vse of all miseries, to take a view in them, of the foulness that is in sinne. If wee heare that the Magistrate hath fined one in an hundred pounds; if we see one carted and whipped; if we see execution done on any, presently we gather in what kinde they haue offended. When God doth sometimes consume mens substance to nothing, making them poore as *Iob*, who sometime were rich, when hee doth by paines, and grieve lash a man, yea grinde him to dust, when God taketh men away by violent or naturall death, No body riseth to consider either of the power of his wrath, or the foulness of sinne,

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sinne, which hath beene the
cause of all this miserie. A-
gaine, if a childe doe ought
against his naturall Parent, a
Seruant against his Master,
a Subiect against his Prince,
we esteeme it as a foule mat-
ter, but when we lift vp the
hand by sinning against
God, the filthinesse of this
is not so apparant.

QUEST. VIII.

8. Q. *W* *Ho is that ?*

A. Almighty
God, whose holinesse, and
iustice are infinite.

That wee may the better
see the foulnessse of sinne,
it is first generally to be con-
sidered, *viz. That the person*
against whom we sinne is God.

Secondly

Secondly more especially,
That this God is Almighty,
and infinite in holinesse and
iustice.

Concerning the first: when
Dauid had wronged *Bathsheba* in her chastity, and *Vriah* in his life, yet he confesseth that hee had sinned against God alone, *Psalm.*
51. 4.

There may be three things
considered in sinne: 1. A
damage done to our neighbours: 2. A trespassse against the authority of some
ciuill Court of Iustice: 3. A
trespassse in the Court of
Conscience. Now though
I iniure my Neighbour, yet
this is not sinne as it is an iniurie to him; but as it is committed against the Law
which doth binde my conscience

science otherwise ; So a trespasse against the Lawes of some ciuill Court is not a sin precisely in this respect, but as in this a higher Law and authoritte binding the Conscience is transgressed. Therefore authority may forgiue a ciuill trespasse, and the penalty of it, which the Law determineth, without meddling with that sinnefull respect which is in the same default against God. For looke as a Theefe taking a true mans purse doth wrong his Neighbour, but cannot be said to breake his Neighbours Law, but the Kings Law ; So in euery sin, howsoeuer wee may iniury and trespasse against men, yet we cannot bee said properly to sinne against them, because

no

no Law binding my Conscience is broken but Gods onely, which respect giueth being to sinne.

Vse 1.

1. Let vs then confesse our sinnes to God as *Dauid* did. Wounded persons will open their wounds to a Chirurgian who is able to heale them, so should we.

Vse 2.

2. Let vs seeke pardon onely from God, as he who only hath authority to giue it. Popes pardons, are cheating commodities, no way auailing the distressed Conscience: A subiect cannot forgiue a trespasse done against the Law of his Soueraigne; no more can any earthly creature, that which is done against the Law of that heauenly and supream power so farre ouer them.

Ob-

Obiect. But doe not men
forgiue sinnes?

Ans. Yea, as ordinary
Messengers do fetch vp men,
we say they fetch them vp,
in as much as they cary and
signifie the Kings writ,
which doth fetch them vp;
So Ministers doe forgiue as
Gods ordinarie Messengers
ex Officio, because they bring
and apply that word of
Gods writ, which doth sig-
nifie Gods will and pleasure
to forgiue.

3. Let vs remember in e-
uery sinne, whom wee of-
fend: When men fall out
and quarrell, they doe not
thinke they meddle with the
King, yet when they breake
the peace they offend against
him, who is the Keeper of
it; So in our sinnes against
our

Obiect.

Ans.

Use 3.

our Neighbour, we seldome thinke what measure we offer to God whom wee prouoke by breaking his Law: The Deuill doth so keepe vs hoodwinckt that we thinke we loue God as well as any, and that we meddle not with him, but with those that wronged vs.

Now more specially obserue: 1. That this doth further discouer the foulenesse of sinne; that it is against that God who is *Almighty*: The greater power any man is of, the more dreadfull a thing it is to trespass against him, but sinne doth prouoke and put God to it as we say, and in committing it, we enter combat with him; Now looke as to see an Infant to warre against
the

the Parent, or to see a pot
striving against the Potter,
were a detestable sight; So is
this much more, that man
should by sin prouoke him
who hath vs in his hand,
euen as man hath a pot, or
glasse, which, if he doe but
let it go, is presently broken.

. Further, the considerati-
on of the *holinesse* of GOD,
may make vs the more see
the hainousnesse and foule-
nesse of sinne: That which
is opposite to him who is
most holy, that is, pure in
himselſe, and the Authour
of all purity in his creatures,
that cannot but be filthy and
impure; looke as euery
thing which hath contrarie-
ty with light, must needes be
darknesse; so what euer is
contrary to him whose eyes
are

Hab. i. 13.

are too pure to behold with approbation any sinne, yet who is puritie it selfe, that must needs be most filthy impurity.

Lastly, the foulness of sinne may be scene by considering Gods infinite iustice. If man doe wrong to one that handleth him vniustly, it doth somewhat lessen the fault, but if hee deale iniuri-ously with one, who will not offer him, or any other the least iniustice, then euery one that hath but halfe an eye doth descry the foule leudnesse of the fact: Thus it is, our sinne is against that God whose dealing was most iust and equall to vs. Againe, that which wrong-eth an infinite iustice cannot but be most fearefull in re-
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gard of the punishment
which it incurreth ; for infi-
nite in some sort must that
punishment be which doth
satisfie the wrong done to
an infinite Maiesty.

This also may be added
to set forth the foulness of
sinne , that it is committed
against that God who is in-
finite in goodnes.

For any Subiect to rebell
against a Prince, is wretched
leudness, but for one to re-
bell against such a Prince
who out of his bounty hath
highly aduanced him , and
done him fauours from day
to day , this is most loath-
some disloyaltie : Thus it is
with sinne which offendeth
a most kinde and mercifull
Lord, who had freely in cre-
ating vs, giuen vs such high
in-

Use

indowments, and who doth daily load vs with blessings.

Wherefore that wee may see the foulness of sinne, let vs looke at the pure Nature of God, as he hath in his word described it ; For looke as blackness is then most manifest when it is set by and compared with the purest white : so is it here, when this hellish darkeness of sinne is brought before this incomprehensible light. Such therefore as compare themselves with their selues, or with men like themselves, or as many do, with some more openly wicked then themselves ; it is no wonder if they stroake their owne heads, and neuer see their owne deformitie : A Blackmoore matched with his

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Quest. 9. *by Nature.*

| 71

his Countrymen will neuer
be detected to be so vnbeau-
tiful as he is.

QUEST. IX.

9. Q. **W***Hat must a
man doe in
this estate?*

A. Bewaile his miserie,
and hasten to get out of
it.

Being in that miserable
and accursed estate aforesaid
by sinne ; first, *we are to be-
waile the same.* Our Sauour
bidde the women of *Ieru-
salem* , that they should not
weep for him, but for them-
selues in regard of their sins.
In this regard also the Apo-
stle *James* biddes Rich-men
weepe and howle, *Iam. 5. 1.*

Yea,

Obser. 1.

Luk. 13. 3.

Luk. 13. 3.

Yea, we must bewaile our estate in regard of the remainders of sinne which compass vs about; *If yee repent not, yee likewise shall perish.* Nature is so framed that if she finde her selfe vnited to such things as are good and pleasing to her, she reioyceth; So if on the contrary, she doe see her selfe ouertaken with, or in danger of euill, she is disquieted. Thus it is that we cannot truely see our selues to be in a miserable estate, but we shall grieve and bewaile our condition. When men see themselves in such a case that they are guilty of such a fault as doth touch life, or liberty, then they will bewaile themselves, & wring their hands, accounting themselves vnhappy

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happy that euer they were borne ; but haue they not much more cause to waile, when they shall see themselves by reason of sinne against God , guilty of damnation ? There is a naturall sorrow , as a naturall feare ; when Nature her selfe maketh vs grieue through her * [*see 2^a*] i. naturall affection. And there is a sinnefull sorrow when men grieue inordinately vpon ciuill Considerations, as for anger, being crossed , or for losse of ten of some small matter. And thirdly, there is a Christian sorrow for sinne , and our misery, to which we are yet in part subiect through sinne. This doth lie vpon vs all, which is the exercise of a broken heart , and Sacri-

E

fice

* *That naturall law that is in Dammes to their young ones.*

Use 1.

Luk 6.25.

sice which God much respecteth.

How wofull then is the state of many who go laughing on, as if to laugh their hearts far, were the next way to heauen. Woe vnto them, for they are like to weep and howle when now it is too late. Some respect all grieues as melancholy, and all teares as effeminate, not becoming a generous mind: This is the height of mans misery, when hee doth not pittie himselfe in regard of that which maketh him most miserable. Wee account the states of men stricken with Phrensies, and Apoplexies very pittifull, for they feele not how it is with them, nor can they pittie themselves in these takings. We condemne

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them as Monsters of men,
 who now hauing their sen-
 sance, and being subiect e-
 uery houre to execution, will
 neuerthelesse giue them-
 selues to swagger, drinke,
 take Tobacco, &c. but what
 a Monster art thou, who
 when thou hearest that thou
 art a childe of Gods wrath,
 of death, and of eternall
 condemnation, wilt yet sleep
 as securely, and liue as care-
 lesly, as if there were no such
 matter; the God of this
 world blindeth thy eyes:
 hence it is that thou art
 dreadlesse. That which the
 eye seeth not, the heart
 dreadeth not.

Let vs secondly lament
 our misery: This exercise
 of a broken heart is a most
 pleasing sacrifice to God, as

Ulc 2.

Pla. 51. 17.

E 2

spices

spices; are then most fragrant when they are powdered and bruised; So are our hearts before God, when by this sorrow they are dissolved: Beside, as the wicked sow the seede of their sorrow then, when they carnally reioyce; So our light and comfort is then sowed, when wee are exercised in Christian mourning. Nevertheless, it is not required, that Christians should be of such a fluid and melting temper that they cannot speake two words this way without sighing, putting the finger in the eye, and watering their plants. Those who will laugh at euery word, their hearts cannot be coaffected with ioy extraordinary in a signe extraordinary;

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nary; thus in these cursory
teares and sighes, the heart
cannot but want that due
griefe, which should beare
that outward signification.
Againe, it doth not agree
with that rule of *anointing*
our selues before men: Not
to speake, that whereas
teares in time and place,
breake the heart of a behol-
der, these often are no more
pittied, then the sight of a
Goose going barefoot, as
wee speake in the Prouerbe.
Let vs therefore accustome
to smite our rockie hearts
in our retired deuotions,
then our Father who doth
see it in secret will reward it
openly: As woundes by
washing soorth the matter
are cleansed; so is the heart
purged by godly sorrow

a Math. 6.
17. 18.

Obfer. 2.

Heb. 3. 7. 8

13.

Pfal. 119.

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which often hath teares accompanying of it.

Wee must in the second place *make hast to come forth of this estate* : Wee should not giue our eyes leaue to slumber, nor let our temples rest, till we found our selues in some measure deliuered : *Whilst it is called to day harden not your hearts. I will not delay to keepe thy iudgements,* saith the Prophet. Physicians obserue that in bodily sicknesses delay is most dangerous ; but if any where, then here is delay most mortall : When euery day our aptnesse to bee restored is more diminished, our sin by custome more strengthened, Gods fauour in some degree farther remoued : If a fire be kindled in the rooffe

ouer

ouer vs, how doe we runne
and crie to all the Neigh-
bourhood for help to get it
quenched : And when the
wrath of God hath seized
on vs, in soule, body, condi-
tion, his wrath which is a
consuming fire, shall we not
without all delay labour to
save our selues from the wo-
full destruction of it.

Wherefore those are to be
rebuked who will not by
Faith, and Repentance come
to the Lord ; who sleepe se-
cure though his wrath abide
ouer them. Why they are
as others, and shall doe as
well as others, they haue
liued thus long, and haue
found no hurt, whatsoeuer
hath beene threatned, they
haue day before them for
this worke ; they cannot yet

Use 1.

leauē their pleasures , and profits , and with these thoughts they delay to come forth, or like *Lots* wife, looke backe to *Sodome*. Thus ease doth slay the wicked ones, who though they sleepe secure in sinne, yet their condemnation sleepeth not. Before men can feare and flie from any euill, 1. they must know it: 2. apprehend it as neere vnto them. If the house were ready to fall, while we knew nothing but that all were firme, we could not feare, nor flie away. Againe, though we know an euill, if we conceit it a great way off, wee are not affraide of it; as euery one doth know he shall die, yet how few feare it, or prouide against it, because it is a thing

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men put farre from them;
the oldest may liue a yeare;
the weake man thinkes a
loose estate may stand long.
Thus men, till Gods sauing
grace begin to worke, com-
monly know nothing of
their spirituall danger; or
thinke as hee thought of
doomesday, it is a matter a
great way off, and so it is no
wonder if so few bestirre
them to come foorth of
their wretched estate.

But let vs, who are the
Lords, be wise, and learne
diligence from others sloth;
we are in danger to bee cast
into the prison of hell for
our debts; our sinnes, which
make vs Debtors of punish-
ment to Gods iustice, Oh
let vs humble our selues,
compound with our Credi-

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Pro. 2.

Pro. 6. 1. 5.

Ioh. 6. 37.

tor before his heavy arrest
be serued vpon vs. Shouldst
thou haue to deale with ma-
ny men, thou mightst haue
a cold suite ; but seeke mer-
cy of God, none that com-
meth to him doth hee cast
foorth. Oh happy men who
are stirred vp to flee the
wrath to come.

QUEST. X.

10. Q. *C* *An a man of*
himselfe ge
foorth ?

A. No, and beside hee
hath three enemies, the flesh,
the Deuill, and the world,
who labour to hold him in
it.

Obfer. 1.

The first thing here to be
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observed is, *That there is no strength in vs to helpe our selues into the state of saluati-
on.* Were we borne blinde, deafe, dumbe in regard of these naturall senses, there is no power in vs, or in all the Creatures to restore vs, although these things exceede not natures compasse, in regard of the sense to bee wrought, but onely in respect of the maner of working it: Now how much lesse haue wee, or any Creatures strength to restore our selues to the sight and hearing of the heart, which of themselves are matters altogether supernaturall: Wee know not, neither ^a can we know; we obey not, neither ^b can we be subiect; ^c wee are of no strength, and looke as men

a 1 Cor. 2.

14.

b Rom. 8. 7

c Rom. 5.

6

d Eph. 2. 1.
& 4. 18.

men naturally dead can doe nothing to helpe themselves into this present life, though while they are sicke onely, some little thing they may doe this way ; So they who are dead in sinnes, and trespasses, and estranged from the life of God ^d, which all are ; they can doe nothing toward their quickning spiritually. Our Vnderstanding is dead in ignorance, dead in error, vanity, and folly ; our Will in vtter auerseness, for there is no man but vnderstandeth more of God and his Will, then he hath Will to follow, or affections to like of.

Use 1.

This Question vnderstandingly answered, doth seuer vs. and Papists. Why can we not helpe our selues?

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we say because wee haue no power from which such a supernaturall action shold proceede, the most of them say, because wee want freedome to exercise that power of our Will, which is still left in vs ; Let a man be laden with irons, why can he not walke? not because hee wants a facultie to mooue himselfe, from place to place ; but because he is so clogged, that he cannot put into act, that power, he hath. This doth obscure Gods Grace, and extoll the power of mans will. If one should say his Physician did helpe him a little, but deny the greatnes of his Cure, should hee not dishonour him? Should the blinde whose eyes Christ opened haue said, indeede hee did

did cleare our sight, but we had the power of sight in vs before he tooke vs in hand, would not this derogate from his glory? So to say, indeed he did helpe vs when we were weake, and sicke, but not quicken vs as being dead, is it not to obscure the grace of Christ?

Vse 2.

Wherefore let vs arrogate nothing to our selues, God would haue vs to acknowledge that we haue nothing but sinne, and misery, and to come vnto him indowed with true humilitie; Like as proud wiues stand vpon it that they came to their Husbands, and brought this and this; So doe the Papists, but as the one is odious to man, so is the other most hatefull to God also.

The

The second thing to be obserued is, *That there is in vs much resistance to our saluation.* By reason of our naturall corruption we not on-ly haue nothing which might further vs, but wee haue in vs that sinne, and corruption which doth fight against the worke of grace, more then water fighteth with the heate of fire: In which regard the power restoring vs, must be more glorious then that which first created all things. In particular, our *Flesh* is our greatest hinderance: by *Flesh* is meant corruption of minde, will, and affections, which doth shew it selfe in the outward man whose members are so many instruments, and weapons of
• that

Obje. 2.

Rom. 8. 7.

that inward vnrighteousnesse. The wisdom of the flesh is enmity against God, which cannot subiect it selfe vnto him. Wee may illustrate these particulars by considering this corruption, either as it hath the respect of a sicknesse in our Soule; deprauing it in all the faculties of it; Or as it is a concupiscence, and adulterous loue to the Creature.

Now looke as it is with sicke men, their sicknesse desires that which doth feed it, and maketh them most auerse from those medicines, diets, and exercises wherewith they should be cured: So our corruption doth incline vs to such courses, making vs set against all that which should helpe vs. If

you

you thinke of it as of adulterous loue, looke as nothing doth so keepe an Adulteresse from returning vnto the loue of her Husband, as her own false vnchast heart; So nothing doth so much keepe vs from returning to God as this adulterous concupiscence of our owne hearts.

Oh then let vs deny our selues, our owne wisdom, will, and affections which make vs (like Madmen) to thinke all against vs that should doe vs good. For knowledge, wee hope wee know enough; there was better liuing, when there was lesse knowne. For beleeuing, what saith the flesh, dost thou see any reason for it? canst thou

thou perceiue any such thing as they speake ? Let them say what they will , but let them pardon thee for beleeuing before thou dost see more : For more neere care of Christian dutie. What ? shall none go to heauen, but those who are so forward, there is measure in every thing. In steed of yeelding to Meanes , as the Word, catechizing, &c. It is strange what the flesh will object: Men thinke it is, to make their children soft , and to take away their spirits to bring them to such kinde of instruction; But let vs learne to deny our selues , wee are like sicke men, between our sicknesse, that is, the corruption of our Nature on the one hand , and the voice of

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our Physician Christ, giuing vs counsell in his word on the other, if wee will leaue the Physician and hearken to our sicknesse, then it will grow on vs, and we shall perish: But if we listen not to our disease, yeelding to it, but cleaue to the counsell of our Physician, then shall our sicknesse be overcome, and we shall liue.

Thirdly, *The Deuill is also busie to hinder our comming forth of this estate, and our returning to God.* The Strong man will busle before hee will leaue his possession. Euen as *Pharaoh* hindred the going forth of *Israel* from bondage, so will this spirituall *Pharaoh*, our deliuerance from vnder his spirituall captiuitie. Looke as many

Obser. 3.

many hinder the well-doing of sicke persons, who will counsell them, and put vpon them things that feede their disease, if they be for the present a little delightful : So doth the Deuill who doth nothing else, but animate men, and helpe them to that which may more and more increase their corruption, and disswade them from that which would truely remedy their euils. Againe looke as Bawdes, and Pandors, and such like creatures do much hurt in holding the hearts of vncleane women, to their vncleane courses : So the deuill who indeed is no other then a Pandor going betweene the adulterous Soule on the one side, and the world

world who is the Paramour
of it on the other, bewitch-
ing the hart of the one more
and more with the other.

Let vs therefore take heed
of him, if we haue a thought
of turning a new lease.
What? will you turne Puri-
tane? will you haue all olde
friends talk of you? will you
forgoe all olde pleasures,
which with such & such you
haue inioyed? and cast your
selfe on such melancholic
austerities? *Oh master be good
to thy selfe.* The truth is,
when wee are hindred from
doing good, the Deuill doth
hinder vs; when we are rea-
dy to fall from performing
any good motion or pur-
pose, which a better Spirit
inspired into vs, the^a Deuill
doth steale away this seede:
When

Use

Mat. 16. 22

a, Mat. 13.
19.

Math. 13.

19.

Eph. 4. 26.

27.

When wee are stirred vp to
lust, wrath, &c. the Deuill
doth blow vp this fire ; *Let*
not the sunne go downe vpon
your wrath, giue not place to
the Deuill.

Obiect. We see no such
thing.

Phil. 2. 13.

Answ. We see not how
Gods Spirit doth worke in
vs euery good will, worke,
and word, yet we know that
his Spirit worketh in vs all
that is of this nature. The
Deuill hideth himseife ;
Sometimes hee commeth
to vs in wicked persons
perswading vs : Sometimes
(as to our SAVIOUR in
Peter, and to Gods Prophet
by an old Prophet) in good
persons : Sometimes hee
doth insinuate himseife with
our owne inclinations, as at
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prouoke vs : Looke as Foul-
lers couch vnder their stalk-
ing-horse , that they may
shoote the more securely,
and deadly ; So doth he keep
out of sight, that he may kill
vnexpected : Wherefore let
vs not only spit at his name,
but turne away from him in
these enterprises , by which
he maketh vs rest in our na-
turall estates ; as good e-
nough , though the issue of
them is death.

Lastly, we are to obserue,
*That the world is no small hin-
derance, keeping vs backe from
returning to God, and to the
way of peace.* By the World
we are to vnderstand world-
ly minded persons , and
things

Obser. 4.

1 Cor. 1.
26.

things in the world: whether intellectuall, as the wisdom of it. *Not many wise*. Or externall, as the profits, pleasures, pompe, or ought of this kinde: For though these of themselves be good, yet by accident we are much hurt by them, as wine though good of it self doth much hurt vnto persons intemperate. The World distinguished from the Flesh doth seeme thus to be taken. Looke as the sicke man is much hindered from recouering, by the presence of things which prouoke his appetite; but feede his sicknesse: So the presence of those things which so disdier the Soule, and cherish our lusts, are very dangerous. And as vncleane

wo-

women are much intangled
and hindred from returning
to conjugall loue, and duty,
by the presence of strange
Louers, and Paramoures:
So are we; for these things
are as it were the adulterous
friends with which our soule
entreteth league of vncleane
amitie against God: Hence
it is that as many Women
are reclaimed, when they are
now translated from such
company: So the soules of
many returne to God, when
now he hath stripped them
of these things, though be-
fore they would not once
seeke after him, or cast a
looke toward him.

Let vs then take heede of
the baites of this world;
many are insnared with
them: they shew meate, but
F they

vse

Luke. 14.
18. 19.

2 Tim. 4.
10.

they are a couered hooke,
and worke murther. How
many hath the world kept
from Christ? *We haue bought
Oxen, and a Farme.* How
many haue they made fol-
low Christ by the halues,
and at length slide backe
quite from him, like the
Demas.

But aboue all things let vs
take heede of our owne cor-
ruption ; but for this, nei-
ther the Deuill, nor the
world could haue any
power ouer vs ; In vaine
should one knocke at the
doore where there were
none within to looke out,
and answere : In vaine
should the Deuill knocke by
his perswasions at our harts,
did there not dwell in them
these lusts which would
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looke out to him too readily, and therefore hee could doe nothing in Christ in whom hee could finde nothing of this nature. Againe though the Deuill be *illectbrarum adiutor*, a Furtherer of all prouocations to lust; and (as vncleane persons helpe complexion with the painting box) doth make them seeme to vs good in farre greater degree then they are. Yet they would not be able to tempt vs effectually, had we not this lust in vs. Looke as man while he is now in a hot fit of his ague, while this heate doth possesse him, O he thinketh drinke the onely thing, and counteth them happie that may drinke enough; but when this distemper is ouer,

Ioh. 14. 30.

though the pot were by him, careth not to tast it ; So these earthly things , when concupiscence is vp , Ohalasse (such false glasses these are) that our iudgement, and estimation doe thinke them so good that wee may not forbear them , when the same things at another time (when lust is somewhat subdued) doe little or nothing stirre our desires ; that hee would thinke his Phantasie and senses were by some jugling delusion corrupted ; So different is the iudgement we haue of the same persons & things at one time aboue another.

The



The Second Part.

Shewing what remedie
 die G O D hath ap-
 pointed for our deli-
 uerance.

QUEST. I.

Q. *W* Here shall a
 man finde
 helpe?

A. Onely in Iesus Christ,
 the onely begotten Sonne
 of God.

Having scene our misery,
 and how it is not in our
 strength to be deliuered, it
 remaineth to vnfolde the

way, by which wee are redeemed.

Here then two things are to be obserued: 1. *Who it is that is our Saviour.* 2. *That we are saued in him alone.*

Touching the first, wee haue him here described by name, and relation or nature. His Names are his Christen-name (as wee say) **I E S V S** giuen him at his circumcision; and his Name of Office **C H R I S T.** **I E S V S** that is a Saviour, because hee saueth from the blot of sinne, the power, vsurpation, and spot of it, and all the euills that entred by it. **C H R I S T,** i. anointed, because he was called and indowed with all spirituall fulnes to be our Priest, Prophet, and King. Secondly,

ly, he is said, *the onely Sonne* as *Ioh. 3. 16.* the onely begotten: God spared not his owne Sonne: Not a Sonne by creation, nor by adoption, as we are, but by eternall generation.

Rom. 8. 32.

Now first *this Iesus* is said to be *our Sauiour*; Where note how the Scripture doth by name set him out, and describeth him vnto vs: as *That Iesus the Christ of God. Zerubabel, Moses, and Aaron,* and all those temporary Sauiours were but a type of this, the sole true Deliuerer of all the Israell of God. Looke as Kings, and great men when they stile themselves, they first call themselves by their Christen-names, then by their Names of Office, as *JAMES by Gods*

Obser. 1.

*Mel in ore,
melos in au-
re, iubilum
in corde.*

*grace King of England : So our Sauour, which Names are the kingly stile which belongs to his Excellencie. Wherefore let vs learne to know them what they meane: They are * Honie in the mouth, melodie in the eare, a Iubile in the heart. They should bee as sweete to vs to heare, as a fragrant ointment poured out, is to our nostrils. What a Seruant, or Subiect were hee that knew not what the first letter of his Masters, or Soueraignes names meant, such like are too many Christians, if in this thing they should be examined.*

Mat. 16. 16

Further, this our Sauour is that Sonne of God. Who am I Peter? That Sonne of the liuing God. Great personages vpon

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vpon earth haue their hono-
 rable Progenitors somtimes
 named that thus from their
 parentage their renowne
 may be increased; So here is
 the parentage of our Sau-
 our that the all-sufficiencie
 of him may thus the better
 be discerned: but it is to be
 marked that hee is not said,
 simplie, *the Sonne*, but by ex-
 cellency, *the onely Sonne*.
 For vnderstanding whereof,
 it is to be marked, that one
 may bee said to be a sonne
 improperly, as we are, and
 as *Adam*, and the Angells
 * *elsewhere* are said to be;
 And so likewise one may be
 said to be begotten improp-
 erly, as wee are *Iam. 1. 18.*
 Yea, to be the Image of one
 as the kings picture in coine
 is called his Inaage; but

* *Iob. 1. 6.*

Christ is said to be the proper Sonne, *Pro.* 8. 30. the onely begotten, *Ioh.* 3. 16. the substantiall Image, *Heb.* 1. 3. For looke as it is one thing when men are said to get them children, because by counsell, and example they draw them to like opinions and qualities with themselves: Another thing when they are said to get them children, because by communion of their substance they get other Creatures like in kinde, hauing the selfe same nature with themselves: So it is one thing when God, by his word begetteth some, for knowledge, holinesse, and iustice to be like him; another thing when he doth by giuing to one his diuine nature

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ture make him God consubstantially with himselfe; and thus hee doth beget his Christ: Or it is one thing to take some poore childe and bring him vp as a Sonne, adopting him as an Heire; and another thing to haue a son cōming out of our own loines: So it is one thing for God to haue vs his sonnes by grace and adoption; another thing to haue Christ his naturall Sonne, who hath common with him the selfe same Diuine nature his Father hath. Againe, looke as the Kings image or picture in his coine is one thing, the Prince his substantiall Image is another: So the Image of God in vs in one thing; but Christ is the substantiall Image of his Father, more liuely

liuely then any naturall Father ; for they haue not the same singular body & soule the father hath , but the like substantiall person for kinde onely ; but Christ hath the same singular diuine Nature in him , which is in the Father. As if wee could suppose, *Peter* and *Iohn* to haue both one singular soule and body common betweene both of them.

Vse.

Wherefore let vs hold vs onely to this Sauour , in him we are compleate , being the Sonne of God , hee is sufficient for vs ; Should the Prince vndertake to dispatch something for vs with his Father , would we ioyne others with him ? that were a disparagement to his Excellencie : So here they set

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vp a candle to the sunne that
joine other Sauours to this
Sonne of righteousness.

Secondly, *Christ saueth vs
by himselfe.* In him alone we
haue saluation ; no other
name is giuen, *Act. 4. 12.* by
himselfe hee hath purged vs
from our finnes, *Heb. 1. 3.*
for all that merit and virtue
which doth beginne and
perfect our saluation com-
meth from Christ.

Obiect. But how can this
bee, for ^a Ministers are said
to saue themselves and o-
thers. We are bidden, ^b to
saue our selues from a fro-
ward generation ; to ^c ab-
staine from lusts which fight
against vs, and to ^d mortifie
them by the Spirit, that wee
may liue.

Ans. When a man is
sicke

Obser. 2.

a 1 Tim. 4.
16.

b Act. 2.
40.

c 1 Pet. 2.
11.

d Rom. 8.
13.

sicke of a deadly sicknesse, if a Physitian prepare him a medicine of that virtue that it doth recouer him, though he send it by an Apothecarie, bidde the man take, with him to keepe diet, and to vse exercise after it hath restored him; neuerthelesse, not the Apothecarie, nor the man may be said to cure the disease, but the Physician onely: So it is betweene Christ and vs, for as much as he hath made vs a medicine of his owne bloud, shed in the sense of Gods wrath, through which cometh forgiveness of sinne, and that Spirit which worketh our full restorement; though he send this by his Ministers, as Apothecaries, though he bids vs belecue and take it, though

though hee bids vs refraine
lusts, and exercise our selues
in euery good worke, after-
ward, least we should suffer
a relapse into our old sinnes,
yet hee onely restoreth and
saueth vs. And this holdeth
in this matter the more, be-
cause it is his vertue that
must make vs to do whatso-
euer is required from vs,
both in our first receiuing of
grace, and in our proceeding
and perseuering therein to
the end.

Wherefore let vs cleaue
onely to Christ, in him wee
are complear, let vs renounce
our owne workes, which
would proue like the letters
written caried, if wee should
pleade their desert in course
of Iustice. Papists think, that
as he who standeth on too
firme

Use

2 Sam. 11.
14. 15.

2 Gal. 5.4.

firme branches of a tree, standeth surer then hee that is but vpon one, so he who trusteth to Christ and his workes too ; but there is great dissimilitude ; For who so ioineth workes with Christ, ^a falleth from the grace of Christ, and doth not continue to stand on him : Againe he that standeth with one foote on a firme branch, and with another on a rotten one, standeth not so sure, as if he were wholly on that which is sound and sufficient for his support : When the Deuill had the world thrall'd vnto him in superstitious errors, then did he cast to their despairing Consciences such mocke-staies as these to which the Papists leane; such

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such as are mens owne righteousness, merits, satisfactions, the merits, intercession, and power of Saints, and Angells. He knew that men ready to drowne would catch at any thing; that they would take figge-leaues for coverings, rather then haue nothing on their naked consciences; but alas he that letteth go Christ, and looketh to these, is like the dogge in the Fable, who hauing meate in his mouth, snatch- ing at the shadow thereof in the water, did let fall, and so loose that which hee had. As there is one Sonne onely in the visible world which giueth light to all that see therein: So there is but one Sunne of righteousness, which doth send forth
beames

beames of righteousnes and holinesse, to all that beleeue.

QUEST. II.

2. Q. **W**^{Hat hath he done to deliuer man out of miserie?}

A. He became man, and in our nature answered the Law, and satisfied the iustice of God.

Two things are here to be obserued: First, how Christ did qualifie himselfe to be our Mediator, by taking our Nature, and so becoming man. Secondly, what he did in this Nature for our redemption, which is noted in two things: First, *Hee answered*

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*swered the Law : Secondly,
He satisfied Gods iustice.*

To open the first, the Son
who had beene a perfect
Person from all eternitie
existing in the diuine nature
onely, did in the fulnesse of
time, assume into his perso-
nall being, such a nature as
wee haue, sinne excepted,
that hee might exist thence-
foorth for euer in the nature
of man, perfect man also.
So that the Person of Christ
is after a sort a compounded
Person, that is consisting of
two natures, hauing in it the
infinite inuisible nature of
God, in which it had existed
God from all eternity, and
the finite visible nature of
Man, in which the same Per-
son will exist perfect man
hencefoorth for euer : So
that

Objer. 1.

that as in the person of a man, there is an inuisible immortall Soule, and a visible mortall body: So in the Person of Christ, there are two natures all together different: here onely is the dissimilitude in this comparison; Neither nature in vs of it selfe a perfect person but both concur between them to make a perfect personall being which neither of them haue by it selfe. Now in the person of Christ our nature is taken into a Person that was perfect before; that looke as every Christian beleeuer, when he is borne of God remaineth the same intire person which before hee was, receiuing neuerthelesse into him a diuine nature, which before

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before he had not: So Christ
when hee was borne of the
Virgine, continuing the
same perfect person which
he had beene from eternity,
assumeth neuerthelesse a hu-
mane nature, which before
he had not to be borne with-
in his person for euer, and
this was meete that hee
should indifferently pertake
with each nature, who was
to go a Mediator betwixt
them, for reconciling the one
to the other, that the Medi-
ator betwixt God and man,
should bee in one person,
God and Man.

More particularly he must
be God to make his media-
torie workes of sufficient
value for our redemption,
for hence it is, that his
bloudshed was so precious,
that

2 Act. 20.
20.

that it was ^a the bloud of God. The dignity of the person addeth worth and value to that hee worketh: Wordes with a common man are good cheape, but with a Councillor, Sergeant or Iudge they are of no small price. Euen as a finite disobedience being against an infinite Maiesty became infinitely euill, and deserued infinite wrath and punishment: So finite obedience comming from a Person of infinite Maiesty was of infinite force to please God, and procureth infinitely all good things vnto vs.

Secondly, he must be God that hee might bee able to beare and ouercome, that which he was to suffer for vs. His humane nature would

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would haue beene preuailed
against by the powers of
darknes, ouerwhelmed with
the heauie burthen of Gods
wrath, had not the diuine
nature strengthened it. But
looke as one man may beare
the assault of a thousand if
he be planted in some im-
pregnable hold ; So this
humane nature planted
within the rocke of the di-
uine Person was strengthe-
ned to beare and subdue all
things, for hence it was that
death and sinne was ouer-
come by him, because he as
God was stronger then
they. Looke as any thing
cast cold into a red-hot Fur-
nace the fire will chase a-
way the cold, and make it
become fiery : So death and
sinne assaulting that person
who

a 1 Cor. 15
54.

who was naturally and essentially life and holiness they could not but be swallowed vp in victory. The stronger will preuaile against the weaker.

b Leu. 25.
25. 48. 49.
Ruth. 4. 4.

Man hee must be, as for many other reasons; so that hee might haue right to be deemed vs. As in the old Testament^b none had right of redeeming any that was false, but he that was of the kindred of the deceased; so our Redeemer doth partake in flesh and blood with vs that hee thus becomming neere kinsman, hee might haue right to worke our redemption; and the qualification of his Person is made the ground-worke of our reconciliation insuing; That looke as great Kingdome

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and e diuided, they will let the son
 polinesse and Heire of the one, marry
 e a swa with the Daughter of the
 y. The other, and thus make a hap-
 againe pie way for their reconcile-
 ment ; So the kingdome of
 as for heauen, and men vpon earth
 so that being disunited , it pleased
 t to the Father that his owne
 old Te Sonne should by an indisso-
 righte luble marriage of personall
 at wa vnion ioyned him selfe into
 s of the our Nature, that by that
 sed ; So meanes he might make way
 partake for the happy reconcilement
 with vs of vs with him selfe.

First, hence wee may see
 might the great grace of God to vs
 our re whom he hath redeemed by
 qualifi Christ, for whose sake hee
 is made was incarnate: had he suffer-
 of our ed his Sonne to haue taken
 ; That that nature of our soules it
 domes had beene much, but to as-
 diuine G sume

Vse 1.

sume that part of vs, which we haue common with the brute beast, it was a most exceeding grace. Kings in earth may grace some Familie and kindred in their kingdoms greatly, by influence of their fauour, by honoring them (for nobilitie and honour is but the word of a Prince) by bestowing reuenues and treasure on them, and by calling them to authority. But if a King should thinke this too little, hee could doe no greater thing, then to ioine himselfe in marriage with some of that house; For by this meanes hee should giue himselfe to them all, in that one, whom he had made one with himselfe: Thus for the great God our Sauour, to their fauour

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fauour in communicating
his Graces with vs, is much,
but thus to bestow himselfe
vpon vs, is such grace, as
passeth all vnderstanding.

Secondly, we see how we
may come to finde God
when wee would speake to
him in prayer. Wee must
fixe that eye of Faith on
this humane Nature of
Christ, in which the God-
head doth dwell bodily, that
is, personally; and there
speake as to our God; For
looke as when I see the body
of a man, there I know his
spirit or reasonable Soule is
also, and therefore I speake
to his vnderstanding when
and where I see his body,
because they are not seuer-
ed: So in like manner, view-
ing by Faith that humane

Use 2.

nature now glorious in heaven, I there speake to the great God, because I know hee is there personally vnted.

Iſe 3.

Hath God taken our nature to him? Let vs then seeke to be made Partakers of the diuine nature; I meane these diuine created qualities, whereby we represent God. Hee did to no other end condescend thus low, as to take our nature; but that he might thus lift vs vp, to be partakers of his glory: If the Prince should match in some meane familie of his Subjects, and aske them nothing, but that they would come to the Court, and bee partakers of his glory? *Is* rael and *Iosephes* brethren went not vp to *Egypt* more willing-

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willingly, then men would
hearken to such an inuite-
ment. But the Some of
God combining himselfe to
vs, doth no other thing
then inuite vs daily to par-
take in his glory, but wee
take a deafe care to the
grace offered.

Obserue further, that
Christ answered the Law,
for vs; therefore is said, to
be made vnder the Law,
that hee might redeeme vs
from the curse of it, to which
we were subiect. For Christ
is not onely a Mediator, who
intreateth for vs, but a surety
also: as *Iudah* did not only
intreat for *Beniamin*, but did
offer himselfe surety for
him; and *Paul* did not on-
ly intreate for *Onesimus*, but
vndertooke likewise as sure-

Obser. 2.

Gal. 4. 4. 5.

Gen. 44.

32. 33.

Phile. 18.

tie, to answere for him.

Where note against the Papiles, that the efficacie of his Mediatorship floweth from his suretishippe hee vndertaketh. Now sureties wee know doe make themselves liable to answere the debt of those, for whom they stand bound: So Christ our surety, did vndertake to answere, whatsoeuer the Law could charge vs with, and to discharge the penalty of it, to the vtmost farthing.

Ute 1.

Wherefore we see what a comfort, this is to vs, who are Christs. If we did owe a hundreth pounds, to know it were discharged, would lighten and cheare vs; but to know that Christ hath taken on him all our sinnes, and borne

borne the curse belonging
to them, this would much
more refresh vs.

Secondly, Let vs all re-
sort to Christ; Should Ban-
querupts heare of any that
would answere their Credi-
tors for them, they would
quickly resort to him; how
much more shouldst thou,
who hast beene a Swearer,
used cursed banning, and rai-
ling speech, who hast lied,
holne, beene rebellious to
thy Gouvernours, beene pro-
phanely carelesse of all god-
linesse, drunke in sinne like
water, how much more
shouldst thou resort to this
Mediator and surety, who
will answere the debt of
those, that come to him by
faith; yea if any thing trou-
ble vs who are Christs, turne

Vse 2.

it quer to him to answer; for euen as women vnder couert-baron, haue their Husbands, to answer for them, all suites that can bee commenced against them; so haue wee Christ our Husband, let vs then flee to him.

Obfer. 3

Gen. 8. 21.

Obserue lastly, that Christ hath satisfied Gods justice in our behalfe. Gods reuenging iustice being stirred vp, by mans sinne God did in the sacrifice that Christ offered smell a saueur of rest, and was pacified and contented. This doth follow on the former; for looke as a Creditor, when he is paid that which is owing to him, he then is at rest, and hath that hee would haue; so when Christ our Surety, had

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stice, that punishment of
the Law, in which we stood
indebted, Gods reuenging
Justice is at rest, holding it
selfe contented: If you doe
one wrong, pay him that
which may counteruaile the
wrong, and hee is satisfied.
Thus wee by breaking the
Ordinances of Gods iustice,
did wrong, despising and
dishonoring him, whose ap-
pointment we transgressed;
but when we present to him,
in our selues, or in our Sure-
tie, a condigne punishment,
vndergone in regard of that
transgression, then by due
suffering we repay, that ho-
nour of his, which wee had
violated, by our vndutifull
transgressing. This was ne-
cessary; for though God

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loued vs, yet would hee not let the influence of his grace appeare, in doing vs any good, till first iustice receiued contentment : Gods iustice had put in a caution against vs: God therefore willing to glorifie his grace, yet not with any disparagement to his iustice, doth cause his Christ, whom out of grace he called and inioyned, to performe to him, such an obedience in which his iustice might receiue full contentment, that so hee might out of grace bestow on vs all good things in Christ, iustice no whit gaine-saying : and in this is the mutuall kisse of mercy and of iustice.

Ob. But could not God forgiue without satisfaction ?

Ans.

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Ans^w. Sinne is such a thing
as God cannot but disallow,
his nature doth determine
him to dislike all that as e-
uill, which hath not confor-
mitie with himselfe. 2. I
say it doth seeme, that God
is not absolutely bound, to
punish sinne with that death
his Law threatened : as hee
was not absolutely bound,
to continue his Creature
though doing good, in that
life the Law promised, but
he was bound to this, by his
voluntary couenant. 3. I
say, that since Gods sancti-
on, ^awhen thou sinnest thou
shalt die, he cannot forgiue
without satisfaction to iu-
stice, ; ^b For he cannot deny
himselfe, his will is made
knowne, that his iustice vio-
lated, shall be satisfied in
condigne

a Ezek. 18.
20.

b 2 Tim. 3.
3.

condigne punishment: wherefore let vs take heede of such Spirits, as make God free to forgiue though his iustice be not satisfied: who say no proper price of Redemption was paid for it; but that we are said to be redeemed, because set free; as the *Israelites* were said to be sold, because God yeelded them into the hands of their enemies.

Secondly, we see what wee must put betweene Gods reuenging iustice and our selues, euen Christ satisfying of it. Looke as wee set a screene twixt the fire and vs, to keepe vs from the heate of it; so must wee by faith set our Sauour Christ twixt the reuenging wrath of God
which

which is a consuming fire,
and our soules.

QUEST. III.

3. Q. **H**ow did hee an-
swere the Law?

A. By bearing the punish-
ment which the Law threat-
ned, and fulfilling the obe-
dience the Law required.

Now is further opened,
the particulars of that, which
was meant by those words
of the former answer, in
that Christ answered the
Law. The manner standing
partly in bearing the penal-
tie which it inflicted; partly
by performing the condi-
tion of doing all things requi-
site to the obtaining of life
eternall. This answer doth
stand

stand in regard of the latter part, vpon a iudgement of Diuines, who thinke that the Law, though in innocencie it did absolutely tie vs onely to obedience, and in case of sinning only to punishment; yet since mans fall into sin, they thinke the Law doth absolutely knit on vs a double bond, 1. to indure that penaltie it inflicteth. 2. That it doth tie on vs that former bond of obeying her, that we may liue by her. Now the illustration is easie, for this being granted that Gods iustice in his Law, doth tie vs in this double bond, both of suffering punishment, and doing to life, all that is commanded in it: then it is sure that Christ did in both these regards answer
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for vs : Looke as a Surety if he vndertake for one who standeth bound in twentie seuerall bonds, he must discharge them all, before the Debtor can be released ; So Christ vndertaking for vs, if wee stand tied in the said double bond, hee must answer both, or our debt must in part bee vndischarged. This we know, that hee was made vnder the Law, in regard of the curse of it, that he might deliuer vs from the curse of it. Againe, this we are sure of, that as the Law was a rule of holines, iustice, sobriety, Christ did perfectly keepe it.

Gal. 4. 4.

Let vs know then, that whateuer can be asked of vs to forgiuenesse of sinne, and making vs righteous to life, Christ

Ije

Christ hath performed it all: so that in him we are compleate, lacking nothing to our full deliuerance from all euill, and consummation of blessednesse,

QVEST. IIIL.

4. Q. **H**ow did he answer the punishment of the Law for vs.

A. By bearing manifold miseries all his life long, and in the end the wrath of God, and the cursed death of the Crosse.

The sufferings of our Sauiour are fitly diuided into those which befell in the course of his life, or about the time of his death; for he wanted not from birth to buriall,

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buriall, wherewith to conflict. The first of these two branches containe those common effects of mortallitie and miserie, such as are incident to mans nature, as now it is become sinnefull. For as the Serpent lifted vpon was like to other stinging Serpents, though it had no sting: So our Sauour lifted vpon his crosse, to whom we looke by the eie of faith, it was fit he should be made like, * to the similitude of sinnefull flesh, and that therefore he should be subjected to such infirmities, as follow our sinnefull nature, but are not sinnefull.

a Rom. 8. 3

Thus hee had * naturall feare, which was not at the first in created nature, though there might be a spirituall

c Heb. 5. 7.

d Mar 3 5.

e Isa. 53. 3.

f Luk. 9. 58

g Math. 10.
25.

rituall feare of Gods threatening; yet there was no naturall feare, because there was not any object thereof (any naturall euill) as yet entred, so hee had ^d griefe, indignation, though these passions in him, were most pure and holy: it being with Christ, as with a christall glasse full of cleare water, which is still pure howsoeuer it be shaken; hee was in his body subiect to wearinesse, to hunger, yea, * *Esa* saith, hee was familiarly acquainted with infirmities; in his estate hee became poore, ^f *The Foxes had holes, but the sonne of man had not where to put his head*; in his name he was called ^g *Belzebub* himselfe; in a word hee did indure such common blames,

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blames, infirmities, and miseries, as wee doe, who are sinnefull, though hee knew no sinne; for personall sicknesses grounded often in the seede, of which we are propagated, or conceined by intemperancie and other indiscretions, as falling sickness, stone, gout &c. wee must not thinke our Sauour could in his person be subiect to such particular miseries; but as for the common infirmities of our nature his life was full of them. For looke as we traine Souldiers by lighter skirmishes, before we bring them forth to beare the brunt and heate of the battell: so the Lord trained this great Champion, exercising his strength in lesse euills, before he would
bring

a Ioh. 19.

30.

bring him to the heate and height of all his warfare. His sufferings about the time of his death, began in his agony, and lasted to his resurrection. For though ^a from what time he said, it is finished, hee had no sense of paine or grife, yet he was in state of suffering. Now these his greater sufferings may be reduced to the pains and sorrowes of his soule, and the naturall death of his body, which hee endured for vs.

Though we must not conceiue any thing of Christ in suffering, which dissolueth the personal vnion of it with God, or the inherent holinesse of it; yet without prejudice of either of these, might hee suffer grievous paines

Quest.

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paines in soule. Looke as the body of him did die notwithstanding it remained personally vnited to God the Sonne: so the soule might suffer an impression of his Fathers wrath which is a kinde of death to the soule, notwithstanding the personall coniunction of it to God himselfe.

Secondly, the holinesse of Christ no whit obscured, he might suffer the full wrath of God, death; for it doth not stand in being (for qualitie) sinnefull properly, or in being deprivied of faith and other graces, but in feeling; for sinne, a priuation of felicity, or at least a diminution of that blisfull fauour, which is better then life, and in an impression of
wrath

wrath, which is as grievous
as death it selfe to the soule:
Now this Christ felt, though
he wanted no faith, where-
with to cleave to God; yet
hee wanted the blessednesse
which was to bee found in
God; yea he felt that wrath
against sinne, which is a con-
suming fire, sinne whereof
he was guilty *in nobis, non in*
se, in vs, not in himselfe.
Looke as the soule may bee
vnited with the body (as in
 sleepe) and yet not worke
in the body, so God vnited
to Christ in soule, yet did
forsake him, and for a time
restraine that influence of
fauour, in sense wherof con-
sisteth life spirituall: but I in-
tend here rather familiar il-
lustration, then profound
speech of doctrine.

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His naturall death may
be considered in his soule,
which was seuered from his
body, depriued of the facul-
ties sensitiue, and operations
which it had exercised in the
body, or in his body which
was now lying in the sepul-
chre, in a state subiect to cor-
ruption, though it was preser-
ued^a from knowing actuall
corruption: and in these was
the vphor of all those suf-
ferings Christ endured for
vs. I haue nothing to illu-
strate this, it is a great mystery
beyond all comparison; if
any shadow may be vsed,
thinke what some persons in
their deepest loue aduenture
on, that they may be ioyned
to some peerelesse Virgins,
they leaue their natie
Countrie, commit them-
selues

a Act. 2. 31

selues to the clemencie of
 sea and windes, hazard their
 lines by many aduentures;
 So our Sauour seeking vs
 worthlesse creatures, that he
 might make vs a praise to
 himselfe, doth leaue heauen,
 come and walke amongst
 vs, abide many a little death,
 and breake through death it
 selfe; how well may hee
 b knocke, and say open to
 mee, for my head is full of
 dew, my lockes fall with the
 drops of the night.

b Cant. 5.
 2.

But against that clause,
 which saith, Christ did not
 take vpon him our particu-
 lar and personall euills in
 suffering for vs, may bee
 objected.

Obiect. 1.

First, that a Surety is to
 answere the particular debts
 of those for whom he stand-
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death bou-
 suretie for
 Answ.

to discha-
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 suffering
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 Adam di
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 Christ b
 ring, di
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 particula
 Again
 how he

deeth bound, but Christ was a
suretie for vs.

Ans^w. A suretie is bound
to discharge, either in some
common payment equiva-
lent to them all, or by ten-
ding the particular summes
wherein they stand obliged,
for whom he entreth surety;
thus Christ did in a common
suffering equivalent to all
our particulars of sorrow
whereto we are subiect, as
Adam did by one common
sinne bring guilt vpon all,
not by sinning a particular
sinne for euery man: So
Christ by a common suffe-
ring, did satisfie for all, not
by suffering diuersitie accor-
ding to the state of euery
particular person.

Againe, it may be asked
how he could pittie those in

H the

Ans^w.

Obiect. 2.

the stone, dropsie, &c. when hee had no experience of these infirmities?

Ans.

Ans. He could not haue compassioned our series, had he not tasted them in the kinde, but hauing tasted them in the kinde, he may know them, and haue commiseration to them all as any that tasteth but a spoonfull of salt water, may know what it is, without drawing the whole sea, and pittie such who are forced to drinke it: thus it is in these salt waters of our afflictions.

Use 1.

This should stirre vs to be affected with this love, which hath made Christ suffer so much death for vs. If one beare a threatning reprochfull word in our behalfe,

. when we see, we count it kindnesse;
and to beare blowes, or lie by
in our quarrell, this is loue
not indeed in him that thus suf-
fereth. But who doth lay to
these sufferings, which
his Sauour hath suffered in
his behalfe; you haue some
that speake but a
word of some mans death in
their hearing, they are pre-
sently in teares; who yet
though we should preach till
we were hoarse of Christs
death, will haue their eyes
not onely before vs, but
prouoking themselves
so much as in secret, once to
haue a bleeding heart for it.
This also doth shew vs,
what we should doe for his
Saviour, who hath done thus
much for vs, euen lay downe
our liues, if neede were; the
halfe,

H 2

hand

Use 2.

hand will cast it selfe, betwixt
a blow and the head, though
it should be cut off by the
meane: O what vnnatural
members are they to Christ
their head, who will not
beare one word of disgrace
for him, who endured such
contradiction of sinners for
their sakes? who will not
kill one superfluous lust for
his sake, who was prodigal
of his most precious blood
in their behalfe?

QUEST. V.

5. Q. **H**ow did he fulfill the righteousness the Law required?

Ans.

A. By being subiect to
the will of God, in thought,
word and deed, all his life
long.

Christ did not onely suffer
that, which was equivalent
and correspondent to all
that which each of vs in sin-
gular should haue endured,
but did performe also, as all
his life time, perfect obedi-
ence; so more principally at
his death in behalfe of vs all.

Now, the Law requireth
perfect obedience, first in re-
gard of the thing, which is to
be obeyed, *viz.* that all the
will of God be kept, euen all
his commandements. Se-
condly, in regard of the per-
son obeying, that it be the
whole man, outward and in-
ward. Thirdly, in regard
of the time, that it be with

H 3

perfe-

^a Gal. 3. 10.

^b Deu. 6. 5.

^c Mar. 6. 3.

perseuerance to the end, and therefore the ^a Law doth accurse, such as continue not alwaies, in all things to do them, euen with all their might, strength, and vnderstanding, for that is the manner^b, in the Law required. Now our Sauour, first he did walke in obeying all the commandements, his loue to God the Father, his practise of ordinances of worship, his praying, and publishing the name of his Father; his setting him at his right hand and trusting to him, his zeale toward the glory of God, the zeale of his house &c. his early rising to sanctifie the Sabbath in the duties of it, his subiection to his parents, so farre as to worke at their trade^c,

end, and as it is probable, his loue to
 doth as the life of man, euen to the
 nue not neglecting of his owne, his
 s to doe iustitie, his not seeking earth-
 all their things, for he^d made him-
 l vnder selfe poore, so farre he was
 he man from coueting ought which
 quired was anothers, his^e true te-
 first he stimony before *Pontius Pilat*;
 g all the in a word hee was so free
 is loue from concupiscence, that the
 his pra Deuill himselfe could^f not
 of wor finde ought in him; these
 l publi the Gospell at large mentio-
 his Fa neth. Christ did not take
 at his what he liked, and leaue at
 ing to his pleasure, but obeyed all
 rd the the will of God. For looke
 ale of as it is in the body of man,
 rly ri which is so compact and
 bboth knit together, that you can-
 subie not wound one part, but the
 o farre whole man is wounded: so
 ade^t, the righteousness of the Law

d 2 Cor. 8.
 9.

e Ioh. 18.
 37.

f Ioh. 14.
 30

g Iam. 2. 10

is so combined, that he who breaketh one of them doth violate the whole frame, and becommeth guilty of the whole Law, & as the Apostle *James* speaketh.

Yea further it is to be marked, that he did not onely submit to the morall duties of Gods law, which in innocencie should haue bin practised, but to other also; yet to ceremoniall obseruances, to which man as now sinfull (onely) was obliged, euen as he suffered the euills which did befall our natures, now being sinfull themselues, being such as had no sinne in them; that looke what is recorded of the most generous Captaines, *viz.* That they would worke with their common souldiers, fellow
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and fellow like, in the homeliest things they set their hands to, that is apparant in our Chieftaine, who doth like to one of vs sinfull men, set himselfe to worke, in obeying euery thing wherein we were to obey. As when great Persons wil shew loue, they lay aside state, and forget circumstances of inequality toward those with whō they meane to be most affable and louing.

Secondly, He did obey God with his whole man, with his vnderstanding, will, affections, as well as his outward man: With what zeale of spirit did hee cast those Merchants out of the Temple? For looke as a beautiful picture, which hath no spirit nor life in it, is but a

Ioh. 2. 17.

shadow without the substance of that it resembleth: so a doing the worke commanded in the Law, with the outward man, if the heart & spirit bee not looking to God, intending his honour, reporting their loue and dutie to him, it is but an outward forme of godlines and iustice, wanting the life and inward power which God requireth; he is a Spirit, and his Law is spirituall, given not as mans to the outward man only, but principally to the soule and conscience.

Thirdly, Christs obedience was to the end. For he gaue vp the ghost, in loue to God and man, greater then the iustice of the Law could require: it is in obeying the Law, as in running a race; it

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Quest.

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one hold not out to the goale, all is nothing, the price is not receiued; so should one walke a great while in the course of obedience, but not perseuere vnto the end it were in vaine, not such as the perfection of the law required.

Seeing then it is thus, that Christ (as the Law is a rule of righteousness) hath performed it exactly, yea gone in degree, beyond all it could command, for it doth bid vs onely, loue our neighbour as our selues: let vs see whether we must looke, when we detest our owne imperfection; euen to the righteousness wherewith Christ obeyed in our behalfe. Let vs renounce our owne righteousness as a menstruous rag, that
we

Vie 1.

wee may be found clothed with Christs, that righteousness which is through faith on him. For it was the will of Christ to performe, not onely a bare satisfaction, but also a most gratefull obedience, that so he might both remoue from vs, the filthy couering of our sinne, and also cloth vs with a rich robe of vnspotted righteousness.

Vse 2.

This doth shew vs God the sonnes exceeding loue to vs; if when we are absent, one doth take our cause, and doe ought for vs, which we in our persons should haue performed, wee count our selues much beholding to them; especially if they doe it from their voluntary disposition vnspoken to by vs. Loe, Christ our Sauiour hath
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Quest. 6.

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6. Q

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Ans

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put himselfe in our roomes,
and done all that worke for
vs, which wee in person
should haue wrought, that
we might be declared righ-
teous, to the receiuing of e-
ternall life.

QUEST. VI.

6. Q. **W***hat benefit
haue wee by
his death and sufferings?*

Ans. Deliuernance from
sinne, and the punishment
thereof.

We haue deliuernance from
sinne, by all Christs suffe-
rings after some sort, but not
alike; principally by those
before

before his death, and those in which more properly his passion consisteth. Those former sufferings, as they taught Christ patience, experimentally fitted him, to bee a compassionate high Priest, had in them example for our instruction; so were they accessory & ministring to that further & more principall satisfactory suffering of his death and passion. Looke as if an English-man were held prisoner in *France*, who could not bee released, but on such a ransome tendered, and the good will of the *Gouernours* obtained; say some of his Countrey-men would worke his enlargement, he doth addresse himselfe for *France*, he liueth there submitting himselfe to
the

the lawes of them, amongst whom for the time hee abideth, he beareth many grievances in a country wherein he is not knowne, hee moueth with humble petition the Gouvernors, and offereth satisfaction; finally, he doth pay that penaltie or price of redemption imposed; in this example, this man may be said to be set free, by all this suffered for him, but not equally by all, principally by discharging the ransome imposed; by the other, as by sufferings accessory and ministering to some other more principall.

Thus Christ, he tooke our nature, came from heauen, and dwelt amongst vs in that tabernacle of flesh, hee yeelded himselfe subiect to

our

our fashions and lawes as it were, he did beare indignities and iniuries, from the world who knew him not, he at length tendred, that satisfactory passion to God his Father for vs, and preuailed with his grace, for the bestowing of all good things on vs. The suffering then of death, hath an eminencie aboue all other, in the removing of sin and punishment from vs. Looke as it was in the shadow; the faithfull of the old Testament, they did as in a Sacrament receiue deliuerance from their sinne, by the death of their sinne-offering: so is it here with vs. Christ becomming our sacrifice for sinnes, taking them on him to beare them, and doe them away in our behalfe,

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behalse, his offering vp com-
meth to quit vs from the
guilt of them; No wonder,
for if a suretie discharge a
debt in our behalse, we stand
no longer bound to it; thus
our Sauour in his death, an-
swering the vtmost farthing,
may performing a suffering
of infinit more dignity, then
vindicative iustice could
haue required; the grace of
God doth set vs free most
iustly; hence Christ is said
to haue cancelled, whatso-
euer hand-writing was a-
gainst vs, whether that of the
Ceremoniall law, as it testi-
fied our guilt, or that inward
testification of our conscien-
ces. For looke as they who
haue now paid a debt in be-
halse of any, they call in all
specialties witnessing the
debt,

Col. 2. 14.

m 1 Pet. 3.
21.

n Rom. 8.
33, 34.

debt, which now they haue answered, and deface and cancell them, that naught may euer bee claimed by them: thus did our Sauour, so that in his death, we may vse that^m interrogatory of a good conscience, and say, ⁿ Who shall lay any thing to our charge, it is Christ that is dead &c.

To consider this more particularly. Christs death doth free vs, first from the guilt of sinne. Secondly, from the spot or power of it in vs. Thirdly, from all other punishment.

The guilt of sinne is a propertie in it, binding vs to pay condigne punishment, to the iustice of God. This punishment therefore borne of Christ, and presented by him for

for vs, it cannot be but that our bond to beare it, should be dissolued, or that iustice might require againe, a thing already discharged.

Secondly, our blot of sin, that life of the old Serpent, that liuing death of soules, is removed. For Christs death must not be considered onely as an exemplarie cause, working mortification of sin, or as a morall cause, by way of meditation, but as hauing force obtained by it, and issuing out of it, which doth by litle and litle abolish sinne, euen the spirit which doth mortifie the deeds of the flesh, both fruits and roots of corruption. Looke as *Adam* dying a naturall death, did kill this naturall life in vs all, first making

king it mortall, so as it necessarily must die, then at length causing death it selfe: so doth the death of this second *Adam* worke the death of sinne, first wounding it in vs with mortalitie, such as will bring it certainly to death, then vtterly dissoluing it in the end.

Thirdly and lastly, Christs death doth free vs, from all other miseries; for the cause which did breed and continue these taken away, they must needs likewise bee removed. Take away the cause of a sicknes, you make the painfull distempers which follow vpon it, cease also. Discharge once the debt for him who lieth in the Counter, and all with one worke, you free him from prison
and

and many other greeuances,
to which by reason of his
debt, he was held subiect.

But it may be here obie-
cted: If wee be thus freed
from sinne and punishment,
why are we still in and vnder
them?

Obiect.

Ans. Rome was not built
in one day: because great
things are not begun and fi-
nished all at once. Things
are said to bee done, when
they are so begun, that they
will certainly bee accompli-
shed in their time. Wee are
therefore said to be dead in
the first *Adam*, because
though we liue and see no-
thing for a time, but that we
are aliue and aliue like: yet
that mortalitie is in vs,
vvhich vvill like a vvorme

Ans.

rupt

rupt vs, till vvee come to death it selfe. If one hath so vvounded a man, that he dye vvithin a yeare and a day, vvee say he hath slaine him, because hee hath so vvounded him, that he vvill certainly dye: thus our sin is taken avway in Christ, it being so vvounded, that in the end, it shall certainly be quite abolished.

Obiect.

But howv is it that vvee die? are vve deliuered from that?

Answ.

Yea vve are, inasmuch as that spirit is in vs, vvhich shall at length quicken our mortall bodies. Further, there is a double deliuering, one vvhich keepeth vs from prouing and tasting a thing that is euill, another from being hurt, and ouercome
of

of it. We are not deliuered from death in the first kind, but in the second. And thus Christ himselfe ^a is said, to haue beene heard, and deliuered from that hee feared, not that hee did not taste death, but in that he vvas not overcome or hurt by it.

^a Heb. 5. 7.

Wherefore let vs hold to this death, euen as the anchor of our soules. Let vs looke to Christ lifted vp on his Crosse, that vve may find deliuerance from all the stings of sinne and death and other miseries; ^b as malefactors vnder the Law vfed to flie to the hornes of the Altar, so let vs all flie to this blessed death, ^c vvhich speaketh better things, then the blood of *Abel* vvhich cryed for reuenge.

Vse 1.

^b 1 Kin. 1. 50. & 2. 28.

^c Heb. 12. 14.

Againe,

Againe, this should encourage vs against death, that our Sauour hath so endured it, that he hath taken the sting out of it, and freed vs from the feare of it: If a sicke body should be afraid to drinke of any thing, yet if his Physitian should begin, hee would not be afraid to drinke after him. Christ hath tasted death, and drunke the dregs of it, that nothing might remaine for vs, but that which is wholesome.

QUEST.

QUEST. VII.

7. Q. **W***Hat benefit comes by his righteousnesse and obedience?*

A. The fauour of GOD and eternall happinesse are obtained for vs.

A perfect Sauour must not onely deliuer vs from euill, but put vs into a secure possession of all good. For blessednesse cannot stand in that good, which being here today may be lost to morrow. Christ therefore hath not onely by his suffering, deliuered vs from euill, but by that voluntary and most gratefull obedience, which in suffering he shewed, hee hath obtained from the
I grace

Eph. 3. 19.

grace of God, to account vs and iudge vs in him righteous to life eternall. We must not thinke Christs sufferings like the sufferings of the damned ones, to be merely satisfactorie to iustice, and to haue no other respect in them; no it is a most pleasing obedience, which may challenge by covenant, all good for vs: such an obedience in which was shewed, the greatest loue to God and to man, that can be comprehended; yea the knowledge of it passeth all knowledge.

Now that which wee get by this obedience, is first Gods grace or fauour forgiving sinne, reckoning vs righteous to life. Secondly, Actuell donation of life in selfe

selfe. For fauour here is not
 to bee conceiued of Gods
 loue, as if hee before ha-
 ted vs, (he was indeed angry
 with vs) but he so loued vs,
 as that he gaue Christ for vs;
 he meant therefore of the
 manifestation, or influence
 of his fauour, in conferring
 really on vs, the benefits of
 iustification and life. The
 sunne of Gods loue was
 eclipsed, till Christs loue to-
 wards vs (in whom the ioy-
 full Epiphanie of it began)
 was declared. Though God
 doe iustifie vs out of grace,
 yet his sentence is according
 to truth, and if he pronounce
 vs iust to the receiuing of
 life, wee must haue some
 righteousness iustifying vs.
 This cannot be any imper-
 fect righteousness in part
 I 2 lin-

Ioh. 3. 16.

sinnefull ; much lesse can he iustifie vs hauing no righteousness, as a foundation to his sentence , therefore it must be a perfect one , such we haue none but Christs ; herein he is an Antitype to that first *Adam*, euen as *Jacob* now clothed with his eldest brothers apparell, did get the blessing : so is it with vs hauing put on Christ and his obedience (which in effectuall calling wee doe through faith) then the Lord doth giue vs the blessing. If one doe for mee any such peice of worke, which by agreement hath due to it any wages, or reward vpon the worke done in my name, I haue title to demaund the reward couenanted : thus it is, Christ hauing done that
righte-

righteousnesse, performed
that obedience on which
God couenanted to giue vs
life and all good things, we
upon this performed for vs,
may claime from grace,
which promised it, life euer-
lasting.

Obiect. But how can one
be iust, by the righteousnes
which is anothers, more
then wise with the wisdom
another hath? If a Black-
moore were clad in white,
would his apparell without
him change his hew?

To driue out one wedge
with another; how can wee
be truly made sinnefull in
Adams sinne? Secondly, I
say this righteousnesse, is not
to be accounted as a forraine
thing altogether without
vs, as the clothes are to the

I 3

body:

*Obiect.**Answ.*

Mat. 6. 22.

body : but it is the righte-
ousnesse of the head of vs
with whom wee haue most
neere coniunction. May not
the whole body bee light-
some, with that light which
is in the eye and head only,
not in the body? Christ saith
it may : so may we with that
righteousnesse which is in
Christ our head.

True they will say, if wee
were naturally one ; As if
our spirituall coniunction
were inferiour to the other.
Againe, as we may be made
one with Christ : we may be
righteous with his righte-
ousnesse : the manner of
communion may be exten-
ded, as farre as the vnion,
but though not naturally,
yet in *fictione iuris* (as they
speake) in account of the

Law

the righte- Law, we may be one truely
d of vs with Christ, as man and wife
ue most one person in law; there-
May not fore legally or in estimation
e light- of the law wee may be one
t which with Christ, and by conse-
d only, quent in Gods account,
rist faith iudging in that Court of
ith that Chancerie as it were, wee
h is in may be iust with Christs iu-
stice, which is as much as
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Let vs then array our
selues, with the obedience
of Christ, and looke vp bold-
ly to God cloathed in it; this
is no scant short garment,
but a large robe big enough
for vs all, as the light of one
sunne is enough for another
world to see by, could they
be created and set before it;
as one voice serueth euery
care within the hearing: so

Vse

this righteousness will be enough to all the multitude of vs, who shall beleue on it.

QUEST. VIII.

8. Q. **H**ow shall a man finde helpe?

A. Onely by a true faith on him.

Two things are here to be marked: 1. That wee are saued by faith, which is described from the propertie of true faith and person about whom it is occupied; viz. Christ on him, but of these hereafter in the next answers.

2. Marke that by faith onely we obtaine saluation: The
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Scripture teacheth euery where, that through faith on Christ, we get both forgiveness of sinne and life everlasting. ^a *What shall wee do that we may be saued.* This answereth the question, *believe.* The reason is, wee cannot haue any benefit by Christ till he be vnited with vs: now he commeth to be vnited with vs by beliefe. To open these two things which vnfold and proue the point of Catechisme in hand; meate, though it haue a force to nourish; Medicine, though it bee able to heale; rayment though it can both adorne and defend the body against the iniurie of aire; wealth, though it can make rich; yet meate cannot refresh me till I eate it, and

a A&C. 16.
30. 31.

and after a sort incorporate it with mee ; no salve will heale me, till I lay it on my soare; no apparrell will stand me in steede, further then I put it on ; no treasure (no not all the gold in *India*) can make me rich further then I get my selfe possessed of it. Thus it is in Christ the bread of life, the medicine, wedding garment, the pearle of the Gospell; we cannot haue benefit of him further, then we get to bee vnited with him. Now there are three bonds in the body mystical, whereof Christ is the head and we members. The first is from Christ to vs, that is the bond of his Spirit. The second runneth from vs to Christ, and that is our faith primarily, and consequently

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our whole heart and other affections. The third bond runneth from each member to other, that is Loue.

Object. But are wee not knit to God and Christ by loue?

Object.

Ans. Not first of all by loue, neither to God nor Christ. Wee cannot loue God or Christ further, then we see that they are good vnto vs; our loue presupposeth apprehension of Gods loue; wee cannot see that God is good to vs further, then by beleeuing the word of promise, in which he offereth grace to vs. A Traytor condemned, cannot in this estate cleaue to the King by loue, as a mercifull Saviour of him, but first he must know and bee perswaded,

Ans.

swaded, that the King will shew him grace, before hee can vnite himselfe with the King by loue, as one whom he hath found alway good and gracious vnto him. Againe, if you offer mee, and by promise assure me of any kindnesse, I must first know what you say to mee, and perswade my selfe you meane as you speake, before I can loue you as my kinde friend; thus before wee can loue God, as gracious to vs, who are by nature children of his wrath, wee must by faith apprehend his loue toward vs; and before we can loue Christ, we must by faith vnite our selues with that grace of his, which he maketh knowne in the word.

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members by nerues and sinewes are knit with the head : so our faith is that prime and principall ligature, by which we are coupled to Christ. And therefore it is that first thing, whereby wee come to haue benefit by Christ, and fellowship in that iustification and life which come through him ; wherefore let vs labour by faith to get our selues made one with Christ ; If a thing bee neuer so good, what is that to vs, till we get some of it we are not the nearer : so though Christ be of neuer such value, if wee let him hang in the aire, & prouide not that he dwell in our hearts, by faith, we shall be no whit the better for him.

2. Marke

2. Marke in this answer, that it is *onely* Faith whereby wee obtaine righteousness vnto saluation. For this grace maketh only that first apprehension of CHRIST, through whom apprehended, we are iustified and saved. Though a man hath many members in his body, yet hee hath but one by which hee vseth to receiue any thing, *viz.* the hand, and so though our soules haue many graces bestowed on them, yet haue they but one hand of Faith, wherewith to receiue Christ, and his benefits vnto saluation. But when we say that only Faith doth saue vs, we meane not that faith, which is alone without all other graces of loue, doth saue vs; but that faith,

faith, though it hath the company of other vertues, yet it alone worketh, in laying hold on Christ, to forgiveness of sinne and life eternall: euen as when wee say, the eye alone seeth, wee doe not meane that the eye is alone in the head, without the company of other senses, but that the eye though ioyned with hearing, smelling &c. yet it alone doth see, no other sense concurring to help it in that, which is the proper effect of it selfe.

If then Faith be so excellent a thing, how fearefull is their sinne who lie, not caring to get belife; to lie, theene, or whore, they see is an enormous crime, but to liue in vnbelife, they neither account

account it vncomely, nor dangerous ; to turne ones backe disdainfully and carelesly on Gods greatest loue, is of all other the foulest disloyalty: to neglect to take the healing medicine of Gods owne preparing, what is more dangerous, no other sinne could haue hurt vs, had not this vnbeleefe beene adioyned vnto them.

QUEST. IX.

Q What is Faith?

A.

An assurance that by the death of Christ, forgiveness of sins, and by his righteousness Gods fauour and life eternall are obtained for me.

In

In generall (before we enter the particular explication of this answer) you must know, that a true iustifying faith, so farre forth as it iustifieth, is here described. True faith is commonly called iustifying faith, not that this is the full effect of it, beyond which the efficencie of it doth not extend, but because this is the principall thing, in which the force of true faith is occupied, as our soules are called reasonable, not because they haue no other operation, then what is reasonable in simple apprehension or discourse. For our sensitiue and naturall actions proceed effectiuelly from our soules: but because this is the most principall work of the soule, there-

therefore it taketh true denomination from it, and is termed reasonable.

Four things are now further to be unfolded, 1. what is meante by assurance. 2. How a true iustifying faith may bee said an assurance, when true Beleeuers are many times doubtfull. 3. The matter about which iustifying faith, and the assurance of it, are conuersant. *viz.* forgiuenesse of sinne and life, in the death and obedience of Christ, or about Christs death & righteousness, as they are a ground of forgiuenesse of sinne for mee, and life everlasting. 4. The particularitie of it, assurance that my sinne is forgiuen, and life obtained for me.

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1. For the first, by assu-
rance here is meant an assar-
ed or confident perswasion,
which is not onely, when the
vnderstanding determines
that truth is spoken, but
when the will doth confi-
dently rest vpon that good
which is promised, which
as it is in degree greater or
lesser, so is doubting more
or lesse excluded; This is
true beliefe * of the whole
heart. Looke as if you pro-
mise mee any great good
matter, say it be but to lend
mee an hundreth pounds,
when my occasions require
it, I haue not onely a per-
swasion in vnderstanding,
that the thing you speake to
me, you speake it truly; but
because here is in the word,
that which is good to mee,
as

a A. 8. 37

as well as that which is true, therefore I haue a confidence in my will, which maketh me rest on, and trust to that you haue spoken. If the word spoken were true, but not a word any waies beneficiall to me, I might haue an assured perswasion in minde without any affection or mouing of will toward it: but when it is as well good to mee as true in it selfe, it cannot be fully receiued by a mentall perswasion assenting to the truth of it, without a godly affection imbracing it, as it is a word of good tidings to mee who heare it. Thus *Abrahams* perswasion *Rom. 4.* and *Jobs* in the 19. of his booke, are to be vnfolded.

Rom. 4.

17. 22.

Iob. 19. 25

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2. For the second, wee must

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must know, that faith is al-
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 him who beleueth, whe-
 ther his heart be stedfast in
 faith, or trembling through
 much vnbeleefe, yet belecu-
 ing (though with much vn-
 beleefe) he shall be sure of
 the thing promised. For it
 is not the manner of appre-
 hending, but the thing ap-
 prehended, *viz.* Christ, for
 which God doth passe his
 promise. Now looke as a
 trembling palsie hand may
 take the same thing, which a
 more steddie one doth,
 take, though the manner be
 diuers, the one taketh it shak-
 ing, the other without any
 trembling: so a hart of faith,
 which

which yet shaketh & doubteth through much vnbeleefe, may take Christ, as well as a heart doth which is more fully perswaded, and therefore shall haue the grace promised for his sake, who is receiued by faith. God then promising to euery true (though weak) beleefe, hence it commeth that faith is a certaine perswasion, in regard of the thing beleued; certainly bringing vs to receiue the thing promised. For euery house is as sure as the foundation is, euery thing hanging on a pin or pegge as sure as the pegge on which it hangeth. A true faith being a trust to Gods faithfull promise, it cannot miscary in the euent; for this on which it is grounded is vnchange-

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Neuerthelesse, though in
the euent, it promiseth a cer-
taine perswasion: yet is it
not so alwaies in the sense of
the beleeu-er. It is one thing
to haue a thing surely; ano-
ther thing to know, I haue it
surely. Wee haue many
things, which we thinke we
haue lost: so a Beleuer, who
hath a sure beleefe, yet doth
not know that he so beleeu-
eth, nay thinketh that hee is
without faith, when he hath
it vnfaignedly. This falleth
out sometimes in the first
beginning and conception
as it were of faith, sometimes
afterward. Looke as child-
dren liue in the wombe, and
know not themselues that
they doe liue: so is it with
many true beleeuing soules,
who

a 2 Tim. 1.
12.

who long beleue, before they come to see themselves to beleue, and be able by a reflexed operation of minde to say, ** I know on whom I haue beleueed.*

2. Say that now they are come to know, they haue faith: and that God is pleased with them in Christ, yet may this their sense be soon altered, partly through a childish weaknesse of iudgement, partly through other temptations. For as children, though they now to their feeling) are well: yet if they come to see their owne bloud, or to be left all alone in the darke, beginne to conceiue twentie strange matters: so Gods children who now thinke themselves well, while they are in the
light,

before light, and feele his gracious
 emselues presence, if this bee a little
 ble by a hidden, or if they finde not
 f mainde their accustomed life, and
 whom I cheerefulnesse in Gods ser-
 vice, they beginne to thinke
 they are all is turned with them, and
 ey haue call all into question.

is pleas- Againe, looke as the wisest
 rist, yet man, may come to haue the
 be soon eye of reason so depraued
 rough a through distemper of braine,
 fudge- that he shall think his friends
 ough o- seeke to kill him, and are be-
 For as come his foes; yea the eye
 ey now of his body so depraued by
 e well: a stroake, or by ouer-flowing
 see their of choller, that he shall think
 e left all all things before him red and
 beginne yellow, though they be no-
 strange thing so; euen so by the vio-
 children lent stroake of some wasting
 mselues sinne, or the strange worke
 e in the of some more sharpe temp-
 light,

K tations,

tations, (ouerflowing the eye of the soule, as it were with spirituall gall, euen the sense of Gods wrath) the iudgement of a faithful man, for the time may bee so depraued, that he shall thinke God his enemy, and euery thing to bee otherwise toward him, then it is.

The third thing to bee marked, is that, about which faith is conuersant, which is Christ obeying to death, that he may finde righteousness and forgiveness of sinnes to life in him. For to beleue, that my sinne is now forgiven in Christ, is rather an acte of experience in a Belueuer now iustified, then that beleefe which is required to iustification; to rest on Christ obeying to the

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that I may get pardon and
life euerlasting from the
grace of God, this is the acte
of true beleefe, with the
matter also about which it is
concernant. Christ is the full
and adequate obiect of be-
leefe, as it doth iustifie, euen
the colour is the full obiect of
the power of seeing that is
vs. Faith doth not looke
on any thing else, as it doth
exercise that facultie which
worketh to the iustification
of vs, faith doth beleue
the promises, doth sustaine vs
in aduersities, doth (like a
queen) guide all our acti-
ons, doth worke by loue, as
the instrument conioyned
with it; but it doth not iusti-
fy vs, but onely as it doth
bring it selfe to apprehend
K 2 Christ,

Christ, as our reasonable
soules doe see in the eye
heare in the eare, digest in
the stomacke, but doth not
reason as it doth these
things, but onely as it con-
ceiueth, & discourseth with-
in vs. For looke as nothing
in a poore man, can make
him rich further then it doth
get riches into his possessi-
on: so nothing in vs Sinners
can make vs righteous to life
further then it doth lay hold
on such a righteousness
which can take away sinne
and make vs righteous to the
receiuing of life eternall
Wherefore though the faith
that iustificieth vs, bee a faith
working through loue; yet
it doth not hence follow
that it should iustifie vs, as
worketh by loue, no more
than

Part

then this followeth, that be-
cause the fire which is hotte
and giueth heat, is also light,
therefore it should make hot
so farre forth as it is light, not
so farre forth only as it hath
heate in it.

4. For the last, obserue:
That a true iustifying faith
doth incline a man, to be-
eue Gods grace, in particu-
lar toward him through
Christ, euen as they that
were stang with Serpents
did come and looke to the
brazen Serpent, beleeuing to
finde the healing of those
deadly stings, that were fast-
ned in them: Thus a soule
stang with sinne, and feare of
death, commeth by faith to
Christ, relying on him, trust-
ing to finde in and through
him, cure of those deadly

K 3 euils,

a Ioh. 6. 35

b 1 Ioh. 3.
23.

euils, wherewith it is wounded. If a Physitian should call sicke persons, saying, do but come to mee, and I will heale you, and we should see many flocking about him, would wee not presently know, that they beleueed, that he would cure their diseases; So when Christ saith to sinners, beleuee on mee, or come to mee (for^a these are all one) & I will help you. What faith (think we) haue sinners, who resort to him? is it not a beleefe that he will according to his word, heale them, deliuer them from sin, and death, and restore them to life eternall? If there be a particular word, or that which is equiualent, then is there a particular faith; but there is so. For^b God bids every

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every one beleeue, and faith, that ^c whosoever hee is that beleeueth, shall not perish but haue life, which is as much as, beleeue thou *Thomas*, and thou shalt haue life.

c Ioh. 3.
16.

How can we proue, that *John* or *Thomas* are vnder wrath, and the curse? Wee cannot proue it otherwise then thus ^d *Cursed is every one, who continueth not in all etc.* Again the faith of true Beleeuers goeth farther, then the faith of Devils can doe; but they may beleeue that Christ died in generall for all sinners that shall beleeue on him. Remember that voyce of *Thomas*, ^e *My Lord, my God*, and of ^f *Paul who hath loved mee, and giuen himselfe for mee.* This pro-

d Gal. 3.10

e Ioh. 20.
28.

f Gal. 2.20.

noune, in diuinitie, is most precious. The seuerall applications of these would be too prolix.

Use.

Let vs then stay on Christ as our Sauour, and so vnite our selues to him, that wee may through him obtaine saluation. What is apparell helpfull to vs, before wee put it on? The Papists are like those Taylors, who carry suites vnder their arme, which themselves neuer weare; so they doe carry Christ in the swimming knowledge of the braine, without resting on him, with their whole hearts, to finde saluation in him; most pittifull is their faith. For whereas this particular confidence is a shield, against all the fiery darts of the Deuill; their faith

is most faith is such as may be intire
all appli- and whole, and yet a man
ould bee hauing it, may be in damna-
ble desperation, as them-
on Christ selues teach, and by reason is
so vnite euident. For if faith hath
that wee not in it any hope or confi-
obtaine dence, then is it not opposed
apparell to despaire, so as to expell it;
ore wee for things which will not en-
bists are dure the one the other, must
who car- haue contrariety, as fire and
r arme, water: if the one doe not
neuer fight and driue forth the o-
e carry ther, then may they dwell
mming together. But true faith in
braine, Christ, doth breed confi-
n, with dence and boldnesse, accor-
o finde ding to that ^a Let vs enter
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idence True faith therefore hath in
e fiery it confidence toward the
their grace of God. For as no-
faith

thing can make hot, which hath not heate in it selfe: so nothing could make confident, which after some manner, had not confidence in it.

QUEST. XVI.

10. Q. **H**ow is FAITH wrought?

A. It is the gift of God, by the worke of his Spirit, in the preaching of his word.

This answere doth set downe Faith, first from the generall nature of it, *viz.* That it is a gift of God. Secondly, from the manner of working it, which is set forth by the paincipall Author,

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For the first obserue ; that
Faith is Gods gift : Euery
good thing commerh from
the Father of Lights ; but
Faith and other graces are
gifts after a speciall man-
ner ; for they come not from
a common bountie, such as
God made shew of in the
creation ; but from a speciall
fauour, which he beareth his
in Christ Iesus. *To you it is
giuen* (saith Christ) *not onely
to beleue, &c.* The naturall
head doth not onely giue
sense and motion, to all the
members now conioyned,
but doth send forth those
bonds, whereby they come
to be coupled with it : so is
Christ the Spring, whence
this sinew of Faith doth
flow

Eph. 2. 8.

Iam. 1. 17

Phil. 1. 29.

flow and issue vnto vs. What is there in a gift, but it doth agree to faith? Nothing we say more free then gift, it must come from the grace of the Donour, and be ours by no former title: thus faith it is bestowed on vs, when we were euery way vnworthy, and is a thing quite aboue the capacity of our nature: so farre it is from being due to vs.

2. A gift must be profitable to the receiuer, for else it were a giftlesse gift, to giue me that which is not good in it selfe, or cannot any way be good to mee. But what is so profitable as faith, which obtaineth through Christ, all things good for vs. *Great is thy Faith, be it to thee, as thou wilt.*

Mat. 15. 28

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Wherefore let vs keepe this carefully ; it is a jewell of Gods owne bestowing on vs. Should some great personage bestow some great gift on vs ; for their sake we would haue it in account, keepe it carefully, we would not leaue it about loosly , nor let it go abroad lightly. Let vs looke to our Faith accordingly.

Use 1.

We see, secondly, how we are bound to God in thankfulness. Thankfulness for grace causeth increase of it. Euery one delighteth to sow in that ground, which returneth the seede with advantage.

Use 2.

We see lastly, whither to seeke for increase, euen to the first fountaine, *Heb. 12.2.*

Use 3.

The second thing to be obserued

a 2 Cor. 4.
13.

b Gal. 3. 2.

c Eph. 1. 19
20.

observed is, who is the principall worker of Faith, viz. The Spirit of God. Hence^a we are said to receiue the Spirit of Faith, that is the holy Ghost, in and through this gift of faith which hee worketh, and continueth in vs.^b We receiue the Spirit of promise through faith. For it is not with the Spirit and his gifts, as with the body of the sunne and his light, the one whereof is absent from the other; but where euer the gift is, there the Spirit is, as well to continue it in being, as first to begin it.^c The same power which raised Christ from the dead, is said to raise vs vp to belecue. If a man should want a bodily eye, or hand from his birth, no lesse power could worke it,

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of God. Who then but his
Spirit can giue vs this hand
of faith, which reacheth to
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things within the veyle that
concerne our peace. Wee
must not thinke that Faith
is such a knowledge, where-
of, there are seedes in our na-
ture, out of which by meere
outward teaching, we may
be brought to beleefe; for
then should faith be naturall,
as all other things are, which
our nature can attaine to,
with outward helps.

If not the word, but Gods
almighty power worketh it,
then either this spirituall al-
mighty power is euery-
where to worke it, and then
all that heare shal be brought
to belecue, or the word is
but

Obiect.

but a dead letter without the Spirit, which is preached to such who remaine in vnbeleefe; or more briefly, that word which hath not with it, that power of the Spirit, which almightily worketh beleefe, that is a dead letter, it is not a quickening word: but the word of the Gospell preached, to such as abide in vnbeleefe, hath not with it this power of the Spirit: therefore it is a dead letter, and therefore it is no quickening Ministry which is sent to them.

Answer.

Answer. The first part is false, and so the conclusion inferred, so farre as it concludeth the ministry of the Gospell, to be to vnbelieuers a dead letter. For it presupposeth this error, that a word

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cannot be spirituall, liuely,
and of efficacie, further then
it hath conuerting vertue:
whereas to conuince the
thoughts, and to reprove sin,
are effects of the Spirit, and
argue a liuing piercing word.
In regard of the latter thing
inferred, that it is not a
quickning conuerting word,
to the impenitent and vnbe-
leeuers, it is true. For it is
said so from the effect it hath
in the faithful, toward whom
this power is alwaies put
foorth: not that all are quick-
ned by it, but because all
who are quickened, come by
force of it, to receiue this
quickening.

Wherefore let vs not
thinke sleightly of so great
a worke, as is the bringing
vs to beleeeue. When we read
that

Vs. 1.

that such a man, and such a man borne blinde, had their eyes opened, O wee thinke of the wonderfull power of God : but when the eyes of our minds, are opened, wee raise not our hearts, to any such obseruation.

Use 2.

Againe, To get faith wrought and increased, let vs cry to God for his Spirit; had we Prophets as good as Gad and Nathan, without this we should see no increase.

Lastly, that the word is Gods instrument to beget Faith: The ^a Gospell is the power of God to saluation, the powerfull instrument of God; ^b *How can they beleue without hearing?* the word can doe nothing without Gods Spirit; but his Spirit will not ordinarily doe any thing

^a Rom. 1.
16.

^b Rom. 10.
14.

thing without the word; neither is it possible to beleue without Gods word, it being both the meane whereby we beleue, and the subiect matter of our beleefe. A man may see without light or colour, heare without eare or sound, as possibly as beleue without a word from God. For when faith is a perswasion touching the good will of God to vs in Christ, how can wee be perswaded touching his gracious pleasure, till hee declare the same by his word. No man can certainly know, that another will doe this or that for him, till he haue his word or promise to that effect; no more could we euer know, that God would forgine our sinnes, and shew

vs mercy, should he not by his word signifie the same. Neither is it to be passed o-uer, that he saith, The preaching of the word begetteth faith; For though a seede hath a power to bring forth fruite; yet it doth not put forth this power, till it bee sowne; and though a net hath abilitie to take fish, yet it doth not this till it bee spread and cast forth: so it is in the Gospell, which is the seede and net of God, whereby hee begetteth and taketh soules.

Vs

Wherefore such ignorant persons, as know nothing of Gods word, and yet haue a strong beleefe, the truth is they are full of groundlesse presumption. Would not all men laugh at one, who should

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should perswade himselfe,
that such a man would
giue him twentie pounds a
yeer, when yet he cannot say,
that euer he heard any inck-
ling of such a matter from
his mouth by himselfe, or by
any other from him. But are
not these much worse, who
belecue strongly, that God
will giue them the patrimo-
nie of his heauenly King-
dome, though they cannot
tell any sillable of his word
and promise, which found-
eth that way.

Againe, we see that those
men, who care not for the
word, haue no faith. True
faith is begotten and conti-
nually nourished by the
word, cannot bee without
it, it is the aire in which it
breatheth. What say some;
shall

(shall none be saued but these
Sermon-men? May vve not
pray and read at home as
good things? vvhich are worse
than these vvhich heare most?
They loue to heare them-
selues speake, but vvhich can
see any thing they talke of?
These grunting swine ne-
uer had sparke of beleefe:
like as Swine turned vp a-
gainst the light, cry as impa-
tient of it: so doe these
beastly men, they cry out to
see it, rather then like new-
borne-babes, desire the
sincere milke of
the Gospell.

1 Pet. 2.2.

(* *)

THE



The Third Part.

*Shewing how they
must liue that are
deliuered.*

QUEST. I.

1. Q. *Shall all that be-
leeue haue benefit
by Christ?*

A. All that truly beleeue
shall, but there is a dead faith
which profiteth nothing.

Here are two things to
be marked. First that a true
Faith, maketh vs partakers
of Christ, and his benefits.
Secondly

Secondly, That no dead
Faith can profit vs. Look
as in nature of things, some
are counterfeit meerly which
haue an appearance, but
want all inward substance
that they make shew of; as
in false money and jewels
is manifest; and looke as in
plants, some haue the name
and common nature, which
yet want the singular pro-
pertie that is found in those
that are sowne and better
manured, as in wilde oates
and marjoram, twixt which
and tame, there is no small
difference, though they beare
one name: so in matters spi-
rituall, there are some
them counterfeit and wilde
as I may say: some other
true, vnfained, good, peere-
lesse, as it is said in the Gos-
pell.

dead well. Now looke as those
 Lookings which are right in
 some their kinde, they are good to
 which all such purposes, as by na-
 , but are or ciuill institution agree
 unce of them. Currant money is
 of; as good to procure, by way of
 Jewels in exchange, any earthly thing
 ce as in we want: so a true faith is of
 e name, to bring vs through
 which Christ any blessing spirituall,
 ar pro corollall which is good
 i those for vs. The reason is, because
 better me faith doth really (as it is
 e oates posed to imaginarily) that
 which truly vnite vs with Christ:
 o small that wee come so haue
 y beare communion, in all that is
 ers spi Christ, being vnited with
 me of him, and by the faith of our
 wilde wants, now betrothed and
 e other married with him. For euen
 peere a graft, set into a stocke,
 e Gof taketh with it in the sappe
 pell L and

Math. 13.
 45. 46.

and life of it : and as a woman
 man now truly and lawfully
 married to a man, commeth
 to haue promotion in him
 and joint possession of
 good things with him : thus
 we being truly one with
 Christ, haue all our debts an-
 swered by him, haue right in
 his righteousness ; yea we
 receiue that quickening Spi-
 rit issuing into vs, from his
 our head.

Use

a 1 Tim. 1.
 5.

b Mat. 13.
 45.

Wherefore let vs seeke
 true faith, vnfained faith, as
 it is ^a called. It is said of the
 wise Merchant, he did seeke
^b good pearles right in their
 kinde, not glistering glass
 but Diamonds of lustre. Let
 the value and profit of faith
 (being true) perswade thee
 to seeke it. Wouldest thou
 haue pardon of sin, wouldst
 thou

s a wou see sinne subdued in
 wfull re, wouldst thou haue the
 framed out of grace, wouldst thou
 in him the crosses turned to thy
 of good, wouldst thou enioy
 a: the profits temporall or eter-
 ne will, even as thy selfe willest?
 ebsa beleeve, it will bring
 righte all in due time. Why
 yea w men idolize money and
 ing Sp after it, but for this, that
 om ha will fetch any thing they
 would haue.

s see Secondly, note that no
 faith, vnsound faith, will
 d of the vs in steed, *What doth*
 id see *profit* (saith the Apostle)
 in the *if a man say he haue faith*
 g glasse *and haue no workes, can faith*
 stre. *profit him?* By this demand-
 of faith, it is most strongly deni-
 ade the There are many kindes
 est thou these dead faiths. Some
 would blinde presumptions,
 thou

Iam. 2.14.

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which are meereley counted he hear
 feit : some are historicall proofe ,
 swasions, touching the true power
 of the Articles of Religion, without
 without any particular confession of
 confidence : some are illuminations
 tions in the points of the com
 Gospell, vvith misgrounded that
 persvasions , like that of the
Hamans, What shall be done like
the man the King will haue in
 he no sooner heard it vvailing o
 in the heart of the King, through
 honour a man , but vvhat true
 should the person be belid vv
 himselfe : hee thought him like as
 selfe the man presently vv
 Novv these are called faithfull or
 because they are inferiour vv
 perations of the Spirit, and as a
 haue an illumination like vv
 faith hath , though they vv infl
 fer much from that vv motion,
 is vvained , and purified vv : so

count the heart, as wild marjoram
 callpeth, from that which
 them groweth in gardens well
 religion indeed. Now none of
 lar can use can profit; though
 lumiant money will fetch in
 of the commoditie wee lacke,
 round that which is counterfeit
 that is rejected: so these faiths
 e done like slips, they will not
 haue life in heauen, for the ob-
 d it wanting of spirituall blessings
 King, through Christ, for these doe
 ut vnto us and inwardly v-
 e beset vs with Christ. Now
 ght him like as a grisse tied on out-
 resend outwardly, with a thread onely,
 ed faith will not grow in a stocke, nor
 erious that which is vnited with a
 rit, as a glasse eye, or as a
 on like henne only, can euer receiue
 they the influence of sense and
 e vvhich motion, as other members
 ourished: so is it with these,
 the

whose faith doth at most unite them with Christ, but a wenne is vnited to the body.

Vse

Let vs then prooue our faith, bring it to the touchstone: we would be loath to take a piece of money that were counterfeit; take heed the deuill cheate vs not with mock-faiths which profit nothing. Such as neuer trye their faith, it is a signe they haue not faith in truth; and if so many kindes of faith will not stand in stead, what shall become of thee, who hast no faith, no knowledge of God in thee?

QUEST.

QUEST. II.

Q. **H**ow is a true
faith discerned?

A. By the fruits, & name-
ly by repentance.

The distinction, as also
the variety of things may be
sought, from the causes,
which are one or diuerse in
every thing; from the sub-
ject or circumstance of place
wherein they are, and from
the properties or adjuncts
also. But the diuersitie of
effects, do distinguish things
more apparantly, then any
other, by how much effects
are more obuius and per-
caineable then other consi-
derations; Thus a true faith

L 4 differ-

differeth in all the causes, God working this doth it out of purpose of bringing one to life and saluation, and doth make his word and reuelation, speake more particularly of his grace and fauour to the heart of a true Beleeuer, then to others in whom he hath not that purpose, when he doth cal them, and therefore doth not either fit the seede or put forth his power so as may bee, as ducing to such an end.

2. They differ in matter, for the knowledge of true faith, doth more appropriate things knowne, and affect the heart in the interest wee haue in them, it maketh a man know God, as a child knoweth his father.

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causes, doth in bringing on, and and re- e parti- and fa- a true hers in at pur- l them, not ci- t forth bee, as . matter, of true opriate affect est wee keth a child of affi- ance,

ance, for there is none true in false faith.

4. In the end, which is to bring vs righteousness and life, receiving the end of your faith; to this end God giueth it vs, but this is not the end of the other dead faith.

5. For the place, true faith is in the heart, the other in the head.

6. For the adjuncts, true faith is precious, perseuering, vntained. But wee cannot difference things more broadly then from the effects, the which place is here chosen. Now the effect of faith is either interne, such as it hath within it selfe, or is externe, such as it doth worke without it selfe, in the whole man in whom it is: as fire hath an inward effect, which

L 5 within

within it selfe it exerciseth, as burning ; It hath effects externe without it selfe in other things, it doth harden clay, soften waxe, and drie things moist. Thus our faith it doth incite the soule to rest on God, to seeke increase of faith, to resist vnbeleefe, euen as it hath confidence in it ; these essentially flow from it, as burning is an effect, which proceedeth euen from the essence of fire, which is an Element hauing heat in it : but this effect the Catechisme here chuseth not, as being lesse perspicuous, though all true Beleeuers finde it by good experience.

There are then other more externe effects, which faith doth worke out of it selfe

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selfe, in all true Beleeuers.
 First it doth worke repen-
 tance: for the nature of faith
 being to apprehend the loue
 of God, this once felt of the
 heart, maketh it griue that it
 hath sinned against so louing
 a God. Hauing stirred vp
 repentant sorrow, it doth
 purifie the heart; for looke
 as a wilde grisse ingrafted in a
 kindly stocke, commeth to
 haue the nature changed, so
 faith setting vs into Christ,
 though by nature wee are
 wilde Oliue branches, yet
 we by grace of Christ, come
 to be altered.

It gouerneth the whole
 man, making vs doe the
 things, in obedience which
 God hath commaunded,
 making vs waite on God in
 aduerfitie, ^b without mak-
 ing

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a A. R. 15.

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b Esa. 28.
16.

ing hast, as the bodily foote stirreth not, but with direction of the eye : so no grace moueth, but this eye of faith hath some precedencie, in guiding of it : indeede as from a roote, the body, branches and fruite in the tree doe proceed : so from faith as a roote, all the sanctifying graces of the spirit, and all the fruits of the spirit which grow out of them, do proceede.

4

c1 Pet. 1. 8

Finally it causeth peace, and quieteth the heart : for it bringeth the soule an acquittance and *Quietus est*, from all the sinnes thereof, and ioy likewise * vnspeakable and glorious ; for it doth see it selfe, to finde in Christ infinite treasure. Look then as a good tree, is known
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if it haue on it good fruite :
so is faith if it be accompa-
nied with these frutes, but
chiefely if it haue growing
out of it, the fruite of repen-
tance.

Thus then we see how we
may try and proue our faith.
O we are carefull if we take
an Angell, we will rubbe it,
ring it, send and weigh it, we
would not be deceiued any
way in it (not so much as to
haue it washed or clipped)
The Lord make vs as cir-
cumspect in this matter,
where our danger is greater,
by how much the thing it
selfe is more precious.

*We***QVEST.**

QUEST. III.

3. Q. **H**ow doth that
appeare?

A. Because wheresoever
Gods Spirit worketh true
faith there hee worketh re-
pentance also: *Luk. 19.8.9.*
Acts 15.9.

d Mar. 1.
15.

These two are coupled
together, ^dRepent and Be-
leeue the Gospell; yea the
one of them is the cause of
the other. Now where I see
the one of things necessarily
combined, there I know the
other is also: as in a liuing
body, it hath necessarily
conioyned with it, a liuing
soule, where then I see the
one, *viz.* any body aliue,
there I know is the other.

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Smoake can neither be raised, nor continued without some fire, where then I see smoake; there I know fire is also, though it is not alwaies conspicuous; thus it is in repentance, which is the smoake of a beleeuing soule, in which faith is not yet come to blaze forth in Christian reioycing.

But it is a great question, whether of these is former, for the Scripture setteth Repentance before Faith, and maketh it to go before remission of sinne. Christ is the Lord and King to giue Repentance and remission of sinne to his *Israel*. Now what euer is in nature before remission of sinne, is before Faith also; for faith and pardon are so immediately linked

Obiect.

Act. 5. 31.

linked together, that what is before the one, is before the other also.

Ans.

For answer where to we must know, that there is a legall Repentance, to which men may bee exhorted, which is a worke of the Spirit of bondage, and this doth go before faith. For euen as a sience must bee broken off, and cut off from the old stocke, before it can bee ingrafted in a new: so must a Sinner be cut off from the old *Adam*, by this worke of the Law, before hee can be by faith set into Christ the second *Adam*. This Repentance *Austin* compared to the needle which made way for the threed of the Gospell, for the word of Faith to come in after it; this doth

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plow vp the heart, before the
seede of faith can bee fitly
sowne in it. If then wee vn-
derstand Repent and Be-
leeue, of this repentance, we
yeeld it precedencie.

There is also a Repen-
tance, which is a griefe for
sinne offending God, rising
from the loue of God, and
this it is likely to be that Re-
pentance which the Gospell
calleth for; but it doth set it
first, because it is more ma-
nifest then the other, not be-
cause it is in nature before
the other. There is an order
of generation; there is also
an order of manifestation, in
which things are made mani-
fest, *Rom. 10. 9.* If one con-
fesse with his mouth, and be-
leeue with his heart. Con-
fession last in order of na-
ture,

ture, is put before the other. for because we haue the Spirit of faith, therefore wee speake and confesse, as Paul faith, 2 Cor. 4. 13.

Quest.

Quest. But why is Repentance required to the forgiveness of sinne?

Ans.

Ans. It is required not so much to the being of it, as the manifest declaration of it in my conscience. Things are said to bee, when now they are manifestly declared; thus remission of sinne, which is the vvorombe as it were of faith, is manifestly now brought to light vpon repentance, and therefore it is said *repent*, and so (euen in thy owne experience) manifest the remission of thy sinnes. The summe is, that faith is alway in nature before

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fore Repentance, though we
long trauerse the exercise of
a broken spirit, before wee
can feele our selues perswa-
ded. that our sinnes are par-
doned : that as wee see the
lightning first, before wee
heare the cracke, and wee see
the blossome first, before we
see the bud, though in order
of nature, these last are first :
so wee see our selues to be in
sorrow, before wee can feele
our selues to haue faith, and
to haue receiued forgiuenes,
though these in nature were
before, which may bee thus
cleered. None can greeue at
sinne, as it is offensive to his
God, till he loue his God ;
none can loue God till hee
haue apprehended Gods
loue to him ; no man can ap-
prehend God as reconciled
and

and louing to him, till hee hath faith ; therefore none can greeue for sinne, as it is offensive to God, till he first hath faith.

Vse

Let vs then hence learne to assure our consciences, that they haue truely beleeued ; haue they sorrowed with godly sorrow for sin, and shall wee doubt then whether they haue beleeued? we may aswell doubt, whether there bee fire when wee see a smoake. But if we haue knowen no sorrow for sinne, then is our faith such an one, as will not profit vs to saluation. No sorrow I say ; for as children know all some pain in birth, but some none, neither then nor after in comparison of others : so Gods children, neither in
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their first conuersion, nor after, haue all the same measure of sorrow, though none escape without knowing this sorrow in some degree.

QUEST. IV.

4 Q. **W***Hat is Repen-*
tance?

A. Such a change of the heart, as bringeth foorth a reformed life. *Matt. 38. Rom. 12. 2. Esay 1. 16.*

In this answer two things must be marked. 1 That Repentance is a chang of the heart ; The heart is put for the soule & faculties thereof, the iudgement, will and affections. For the presence of the spirit, whether good or euill

Obfer. 1.

Obfer. 2.

Matt. 3. 8.

Ifa. 58. 5.

Ioel 2. 15.

Ier. 4. 3.

euill, is moſt diſplayed, in that which it doth worke in the heart, the moouing, to wit, of affections. 2 It is not euery change of the heart, but ſuch an one as hath euer following it a change, both of inward conſtitution, and outward conuerſation. Repentance is not the hanging of the head like a bull-ruſh, or compoſing the outward man, tipping the tongue only, but it is an alteration of the whole ſoule and inward man. Rent your hearts (ſaith *Ioel*) Plow vp the fallowes of your hearts (ſaith *Ieremy*) Look as it is with a trauel-ler, who hath now a long time gone forth of his way, when once he commeth to find it, his iudgement doth diſallow the way he went in, & which
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Sometime hee thought the
onely true way, his will doth
turne from it, his affections
likewise are much changed,
he grieueth, is full of indig-
nation, to thinke hee should
be so wide, he is angry with
those, who did mislead him
in it; Thus it is with vs from
the time God openeth our
eyes, to see how we walked
astray, in those wayes which
wee thought good enough,
though the issues of them
would haue beene death.
Hence it is, that the He-
brewes call Repentance by a
word which signifieth *Tur-*
ning. For indeede Repen-
tance is such an act, wherein
the soule doth turne about,
looking quite another way
from that wherein sometime
it walked.

Further

Further it is to be marked, it is not onely a change of hart; but such an one as hath going with it, a change in constitution and conuersation. For it cannot bee, but when the heart is turned and conuerted vnto God, the whole man will bee conuerted also, but as the great wheele in a deuce being turned, the lesser are together turned with it: so it is heere, the heart being that *prime mobile*, that first moouer, according to which, all inferior instruments are also moved.

To open this further. You must know that Repentance is not any meere externall change. Secondly, that it is not an hypocritall halfe change of the heart, as Israel returned to God, but not

with

marked, with her whole heart. Thirdly, that it is not a change, such as was in *Judas*, which ended in desperation, but such a change wherein the soule doth so turne from the sinne of it, that God seeing sinne now become loathsome to it, doth send his spirit into the heart, both to sanctifie it inwardly, and also to leade it into euery word and good worke, into all manner of holy conuersation. This being the order of these benefits. 1. The Spirit is sent vs from Christ, to work faith in vs, by which we rest on him, and are vni- ted with him. 2. We receiue upon this immediately, iusti- fication from him. 3. When now Gods loue to vs (being so wretched in our selues) is

M appre-

Rom. 8. 14

apprehended, wee come to changes
 feeble working in vs, this Spirit. First
 rit of repentance. 4. The heart in
 Spirit hauing now brought Second
 vs to dislike of our sin, turne heart in
 from it, feeble it a burthen, The
 doth inwardly sanctifie vs, ward c
 killing sinne and quickening first bein
 vs with that life of grace Spirit, p
 which inableth the soule to ther. Fo
 supernaturall operation. Fifth ms, befo
 ly, Hauing giuen vs (who medicin
 are Christs) these new abili bring v
 ties, it is likewise with vs, to humors
 lead vs in the exercise of calties,
 them, according to that; So that s
 many as are lead by the Spirit ations,
 of God the same are the fauors enioyed
 of God; not *reguntur*, are go they wil
 uerned, but *aguntur*, are concoct
 acted and moued; whence it to b
 the conuersation commeth our God
 to bee altered from that it caus
 was; So that these three the chan
 changes

changes must be distinguish-
ed. First, The change of the
heart in this first conversion.
Secondly, The change of the
heart in sanctification. Third-
ly, The change of the out-
ward conversation. The
first being a worke of the
Spirit, preparative to the o-
ther. For looke as Physici-
ans, before they will giue the
medicine, which should
bring vp tough corrupted
humors, restore naturall fa-
culties, and so bring a man
to that soundnes of naturall
actions, which he formerly
enjoyed; before this I say,
they will attenuate, cut, and
concoct the matter, making
it fit to be educed; even thus
our God he doth by his Spi-
rit cause Repentance, and
the change of it, by which

the hould of sinne, commeth
to be so loosened, that the
soule is ready of it selfe,
labour the expulsion of
before hee doth send the
grace of mortification and
quicknance, and restore in
the integrity of a spiritual
conuersation.

Vſe 1.

Wherefore wee may see
that many are farre from
Repentance. Some neuer
haue any change of iudge-
ment or affection touching
their former waies, but will
boast they are no Chang-
lings, count it leuitie vnbre-
seeming the staidnesse of
wisdomes, to alter in iudge-
ment or courses. Some haue
a change in them, but it may
be said of them as of some
snakes, they haue cast their
coates, but keepe their poi-
son.

on. Some desist from some
sinnes, but yet haue no ha-
red of them : some by
paines haue a brunt some-
time of sorrow, but it hath
no roote in the heart, and
perisheth : some like *Iudas*
haue a strange turne in mind,
and yet are not turned a-
gainst sinne, as sinne, is of-
fensie to God. For as hee
that feareth not to touch a
coale for the fire in it, doth
not properly feare the coale
(for he will take the coale in
his hand) but the fire which
burneth : so he that is greeu-
ed disallowing a sinne, as be-
ing notoriously foule, or as it
is followed with vengeance,
is not properly greeued at
the sinne, but at the punish-
ment, with which it is at-
tended.

Use 2.

Let vs labour also to find a change, as we would affirm our selues of true Repentance. If we can say, sometime I haue loued such vanities and sinnefull courses, and would iustifie them; but now I dislike and hate them; sometime my ioy was in such companions, as were brethren in iniquity; but now I delight not in them; this is a good signe of a penitent heart, alasse if men see and are sorrowfull, that they haue beene out of their waies, will they, nay can they go on in them as before? No more can we repent, that wee haue gone a-misse, and still continue the same courses. Repent and bring forth fruits worthy Repentance.

Math. 3. 8.

QUEST.

QUEST. V.

Q. **W**HENCE
commeth this
change?

A. Chiefly from the sight
and feeling of Gods mercy
towards vs in Christ, *Luk. 7.*
47. 1. Ioh. 4. 19.

The heart may be pricked
with Repentance, by the
Law, as I said before; but
this will but make it bleed
inward, and rancle more and
more; this is a sorrow to
death. The heart neuer
commeth kindly to be prick-
ed, so as to breake out into
confession, dislike, and true
griefe for sin (as it is a thing
offending God) till the loue

a Zach. 12.

10.

b Mat. 3. 7.

of God come in some measure, to be tasted by it. ^a will poure out my spirit of grace and deprecation, and they shall mourne, ^b repent for the kingdome of heauen is at hand. We see some sturdy natures which with seuerer hard courses are not stirred, come ouer them with kindnes and they relent: thus it is in the dissoluing of our hearts, they neuer yeelde and relent, till loue worke on them. Looke as it is in the change of the earth, all the stormie inclemencies of the Winter, though they may cast it into diuers formes, yet till the sun cause an influence of his sweete heat into the bosome of it, it is neuer changed from vnfruitfull to fruitfull, neither is the face of it till then

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renued ; So in our soules,
though the stormes of the
Law , may diuersly affect
them, yet till the beames of
this grace shine into the
heart, they are neuer truely
changed : our hearts could
not possibly reflect and re-
bound this loue to God (for
it is loue to greeue, that wee
haue offended him) had not
hee first caused his loue to
shine vpon vs.

As euer then thou wouldst
repent, get a taste of Gods
loue, one haire of loue will
draw more then a yoke of
oxen, the softest things will
broke the hardest. A sword
which will be stricken vpon
iron or Steele safely, may bee
broke (men say) on a fether-
bedde. What is harder then
a Diamond which abideth

Vse

the hammer, and is not hurt, yet a goates blood will dissolve it, as vinegar doth pearle &c. Looke to that blood of Christ our Saviour, and he enable vs to see it, that so our hard hearts may be dissolved through the abundance of loue manifested in it. What is so hard, but fire casteth and melteth it? what fire is so hotte, as the loue wherewith God hath loued vs in Christ?

QVEST.

Quest.

6. Q.

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QUEST. VI.

6. Q. **F**rom what is the heart changed?

A. From loue of the world to the loue of God, from carelesnesse to conscience and desire to please God, *1oh. 21. 15. Tit. 2. 12. Phile. v. 11. 1 1oh. 2. 15.*

In euery mouing and alteration there are two points, the one from whence, the other to which ; as in going any whither, there is one place which I leaue, and another that I go vnto ; Thus in Repentance, the point from which we turne, is the loue of the world and carelesnesse : the point to which we

we are changed and converted is, the loue of God and care to please him.

Iam. 4.4.

Obserue then first ; That by nature all of vs liue in adulterous loue of the world, the persons, things, fashions in it. *O yee adulterers* (saith *James*) Looke as women from what time they fall away from loue of their Husbands, grow into league with strangers ; so wee from what time, we by sinne turne from the immortall God, we turne to the corruptible creature, louing them not in and for God, louing them not in measure, according to the goodnes that is in them, but inordinately. Some haue this adulterie in them more openly ; some more couertly. For euen as there

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are some corporally vn-
cleane, not ashamed to walke
with their Tralls in the sight
of the Sunne: so there are
some *Eſau*-like, who will not
ſticke to ſay, giue them the
pottage of pleaſure, take
who will the birthright: thus
in effect doe all prophane
and ciuill perſons, who care
not, and will profeſſe as
much for matter of religion;
ſome haue this adulterous
loue to the world, but thinke
no more of it, then * hee of
Syria did thinke, he had in
him that cruelty, which he
after ſhewed. For as men
may haue a diſeaſe in body,
which they think themſelues
moſt free of: ſo in ſoule alſo,
Such are all Chriſtians, who
haue not receiued the ſancti-
fying grace, which maketh
the

22 King. 8
12. 13.

Vse.

the heart good and honest. Wherefore let vs take knowledge of this our estate, and bewaile this spirituall harlotry in our nature, none is free from it who hath not lamented it in himselfe. O for a man to breake his faith, and liue vnchastly, after hee hath giuen himselfe by covenant, to a Creature like himselfe, is a worse sinne, then it was while he was single: for now hee hath added breach of faith to vncleanesse. O, so to let our hearts be in the world, after wee haue by our profession, betroathed our selues to God, it shall bee easier for *Turkes* then for vs, for we breake our faith, and leaue an all-sufficient God, for transitorie trifles and pleasures of sinne,

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sinne, which last but for a season.

Obserue secondly from hence, That we are turned to the loue of God, from the loue of this world, that our growing out of loue with the world, is our returning into loue with our Husband, as the amitie of the world is enmitie with God: so the enmitie with the world, beginneth amitie with God. Look as vncleane women, the more they shake off their Paramours, the more they returne to their conjugall dutie: so it is with vs; the truth is, wee who by sinne, haue turned from God, to the inordinate loue of these things, can neuer returne to God till these be left, as hee who is come hither from
any

any place, hee can neuer returne to that againe, till he hath left this, in which hee now is. But how can wee leaue God, or returne to him who is euery where? euen as two present together for place, may leaue each other, when in heart and affections they desioyne themselves, though in place they are conioyned: and as a man may be with light, and yet turne from it, by winking against it, and so going out of that which shineth about him, and returne to it by opening his eyes againe: thus wee may go from God euery where present, while wee turne our hearts and affections from him, and shut the eyes of our mindes, from beholding of him; And wee
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turne to him, when we open
the eye of Faith, and vnite
our selues with his mercy,
and cleaue vnto him with the
loue of our soules. This then
being our way of returning
to our God, let vs labour to
roote out, this stinking weed
of inordinate loue to earth
ly things, as euer we would
assure our selues, wee haue
loue to God. A chaste wife
will not content herselfe in
the maine to be loyall, but
she will not giue light beha-
uiour, lauish fauours, vn-
chaste kisses to any person;
And shall not wee take vp
our hearts for halting; for
so much intemperate concu-
piscence, as still dwelleth in
them, to things earthly, if
thou dost but cry out against
this, thou shalt haue an eui-
dence

^a Deut. 22.
26. 27

^b Rom. 3.
11.

^c Pro. 2. 17

dence of thy chaste loue to God, ^a as the Virgin that cried out, while villany was offered her, she was indeed innocent, for she cried out.

Obferue thirdly, That all men before conuerſion are careleſſe of God. ^b None vnderſtandeth, none ſeeketh after him; proportionally as we loue any thing, wee minde it, and are carefull about it. Now by nature hauing in vs no true loue to God, how can wee be carefull of him. Looke as in the 2. of the *Proverbs* ^c, the adulterous woman is ſaide, to forſake the guide of her youth, that is, her heart did not cleaue vnto him ſo, as to be carefull of dutie toward him. So all ſpiritual adulteresses, caſt quite away, all remembe-

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memberance and care of God. For alasse, what would this doe, but breed a regret in their consciences, and make them they could not follow, their disloyall courses so delightfully. Looke at the liues of men, euery thing is cared for, but God and heauenly things, are quite as out of sight, out of minde also. Nay some they euen strue, to put these matters out of thought, it is but a fit of Melancholy, to looke this way. We are like the Deputie ^d Gallio, had it beene a point of Iustice hee would haue medled, but for questions of Gods law hee cared not (it is said) for those things. To branch forth this carelesnesse, 1. Men before conuersion, care not for sin whereby

d Act. 18.
14. 15.

b Jer. 8. 6.

whereby they offend God:
 none saith, what haue I
 done? they no more stick
 vpon sinne, then an adulter-
 esse on her vncleane dal-
 liance.

2. They care not to vse
 any meanes to be reconciled
 to God: Nay the further
 they can keep them off him,
 it is better with them: hence
 it is that they affect igno-
 rance, and hardnes of heart.

c Pro 17.
10. and
27. 22.

3. They care not for a-
 ny censure, which God doth
 vse toward them, to reclaim
 them, bee it by words or
 blowes, it being with them as
 with *Salamons* foole, with
 whom nothing entreth,
 whether one smite or vse in-
 dignation, neither pipping
 nor lamenting will preuaile:
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* *Proverbs*, doth not heede
his knockes, to take admoni-
tion by them, no more do
these.

d Pro. 23.
35.

4. What dishonor will be
done to God, they are care-
lesse of it. We passe not how
they be vsed whose persons
we loue not. O this carelesse
state of God, it is the height
of wickednes, the Lord keep
it farre from vs; but as men
asleep dreame of many vaine
matters, but take no thought
of more serious and substan-
tiall businesse; so men asleep
in state of sin, their thought
and fancie is running, about
vaine transitorie things, but
they take no care of the mat-
ters of God which concerne
their peace.

Lastly marke, a converted
man is made carefull and
consci-

e 2 Cor. 5.

9.

Col. 1.

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conscionable to please God.

Wherefore wee dwell at home or go from home, wee studie to please him: ^e grow vp to please GOD in all things; that looke as Courtiers they affect to please their Soueraignes, and will not stirre in word or deede, further then they see will bee well taken, they are men that dwell at *Placenza* (as the *Italian* saith;) thus Gods children in all they doe, labour to be pleasing in his sight. Care commeth from loue and feare; Now Gods children conuerted, haue both the loue of God, and the feare of him, so that they cannot bee but carefull to please him.

Vse.

Wherefore, let vs like good seruants, who will
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God. learne to know the length of
 ell at their Masters feete, let vs (I
 , wee say) learne to know the will
 grow of God, and to performe
 in all it acceptably through his
 Cour- Christ, when GOD hath
 please receiued vs of adulteresses,
 d will to grace and fauour : how
 eede, should it pricke vs forward
 ll bee to care and diligence in du-
 n that tie, while wee thinke how
 e it long we walked vndutifully
 chil toward him.

QUEST. VII.

7. Q. **W**HAT is this
 change cal-
 led ?

A. It is called in the Scrip-
 tures a new Creature, 1 Cor.
 5. 17. Gal. 6. 15.

You

You must obserue, hee asketh here of Repentance, as it is a change accompanied with sanctification of heart and reformation of life : not as the change of Repentance is precisely and rigorously distinguished, from sanctification and reformation ; Now Repentance thus taken, is called a new Creature.

For opening whereof, we must not thinke, that a man is for substance made new, but onely in quality and fashion, as when we turquoise an old garment, making it vp againe, wee say it is a new garment, that is made vp in new fashion, though it bee the old stuffe it was : so it is with our making new in Christ. Looke as the aire in
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substance is all one in the night season which it is in the morning, but in the night it was all darkened and obscure, in the morning it is all enlightened: so it is with vs, the same wee are for substance in the state of sinne; and in Christ, but in state of sinne we are all darknesse of ignorance and lust, in state of grace we are all light in the Lord, * as *Paul* speaketh: but more fully to vnderstand it, 4. things shall be briefly opened. 1. How this new Creature is begotten. 2. In what it standeth. 3. In what order it is brought foorth. 4. The workes whereby it is discerned.

1 Eph. 5.8.

1. In generation of children there are Parents and a seede of each Parent, and a

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force making the seed fruitfull. This new babe hath a father and mother, God and his Church : a seede whereof it is begotten, a seede inward from God, that reuelation and inspiration, which within the soule he causeth ; outward from the mother, that externall propounding of the word of God ; Finally, here is likewise that vertue of Gods Spirit, working through this seede, a new Creature in vs. If men by reading precepts of Grammar, and Logicke, can beget of ignorant persons Grammarians, and Logicians, is it any wonder if God, by his most holy word beget, of vs by nature sinnefull and prophane, holy righteous persons ? though wee must not

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thus conceiue, as if there were not a higher thing in Gods begetting, then the other.

2. This new Creature standeth in a diuine nature, as ^a *Peter* calleth it, which God by his inward worke, doth create in vs, not drawing that foorth, which in vertue of power was before in vs, as men of Arte onely doe, when they make an ignorant Scholler become an Artist with them: but causing these things to exist, whereof we haue not a seed, or sparke left in vs by nature, the diuine quality changing soule and body, is this new creation in vs, viz. light and wisdom in the minde which doth purge it from ignorance, error, vnbeleefe,

2 Pet. 1.4

vanitie, &c. loue in the will which doth purge it from rebellion against Gods law, and inclination to euill. The actiue force of conscience commeth to be rectified, in the direction of it, or that informing facultie which is in it, in the reftification of it, whereby it witnesseth to vs, our state and actions.

The affections of the minde are sanctified: the outward man commeth likewise to be renued, not onely because it receiueth a diuine kinde of beautie, from the inward grace of the heart, whose resplendencie may be often obscured, in the outward; but because the obedienciall facultie, of all the members is so changed, that now they present themselves

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^b weapons of righteousness, as before they were instruments at command of sinne: it being with the Spirit and his gifts in filling it, as it was with that cloude in filling the materiall Temple which *Salomon* erected. First it filled the holy of holies, and inmost parts of it, ^c then issued out into that also, wherein the Priests ministered; Thus in our Temple, first the soule hath the cloud of spirituall graces immediately filling it, then the body doth participate with the same, so farre forth as it is capable.

For the third, euen as the naturall man is not conceiued and borne at once: so this new Creature, is as it were a great while in the
 N 3 wombe

^b Rom. 6.
13. 19.

^c 1 King. 8.
10. 11.

wombe, before it commeth out so, as it may be viewed by it selfe and others. Againe, as the naturall birth, is sometime at once conceiued, sometime successuely by endeaours repeated ; so God conuerteth some at once, some he doth worke in at sundry times, in diuers manners, before he worke in them sauing conuersion.

Againe, as some come with greater paines into the world, then other : so here all Christians know not alike dolours in their new birth. Finally conuersion is so wrought, that some discern it, when it first beginneth, others though they can obserue times of comming more neere to God, yet they can say nothing, when first the

the worke of grace begunne in them. Such in whom from tender yeeres haue bin some beginnings this way are builded vp insensibly from time to time; they discern that they are growne vp more forward, but they know not how it first began: it is easie to see the head now gray, but who can tell when the first haire changed colour; yet in such conversions as *Pauls*, or *Lydiaes*, which befall persons of ripe iudgement, and bring changes very apparant with them, the very first worke may be easily noted.

Lastly, the signes are first, ^a the knowledge of the Father. First nature teacheth each lambe to know his Ewe; shall not Gods lambs,

a 1 Ioh. 2.
13.

euen by an instinct, of their heavenly nature which they haue receiued, know him the Father of them?

b 1 Ioh. 3.

14

2. ^b Loue of the Saints, who are begotten of the same seede with them. Nature maketh persons of a bloud loue more neerely, then those twixt whom there is no bond of consanguinitie: so here grace teacheth, and inclineth chiefly to the loue of those, in whom the Consanguinitie of the same grace, may be discerned.

c Gal. 5. 37

3. ^c By a fight against the remaining corruption: as naturall strength in the stomacke, fighteth with that which hath not agreement with it, labouring to cast it off, or otherwise to auoide it: so grace striueth against sinne-

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sinnefull lusts, which fight against the soule.

4. ^d New men will haue new desires, new workes, euen the workes of their heavenly Father: specially they will haue new words. Euery Countrey-man may bee knowne by his tongue, an English man, a French, &c. So there is a ^e language of *Canaan*, which these babes speake, by which they may be distinguished from others.

d 2 Cor. 5.
17.

e Esa. 19.
18.

Vs.

Let vs then strue to see, that wee are euery where renewed, that so we may bee able to assure our selues of our sound Repentance and conuersion to God. ^d Circumcision, vncircumcision, all are nothing, where there is not this new Creature.

d Gal. 6. 15

N 5. Thou

Thou who hast no knowledge of God , thou who bearest an aking tooth at his children , who haue more conscience of their waies, then thy selfe , thou who canst digest well, all thy daily sinnes, and neuer feelest thy heart smite thee , thou whose desires all tend to backe and belly, the outward good of thee & thine, thou who doest the workes of the Deuill, liuing in strife, enuie, lust, intemperancie, thou whose mouth is full of swearing , lying , beastly speaking , doest thou thinke euer to see saluation, nay thou must be borne of God first. For as Parents leaue not their inheritances, but vnto their owne children begotten of them : so God will not

not giue his heauenly inheritance, but onely to those, who shall bee begotten of him, and haue his owne Image ingrauen in them.

QUEST. VIII.

8. Q. **H**ow doth it appear?

A. When in word and deede we endeauour to abstaine from all euill, and exercise our selues in that which is good, *Psal. 34. 14. Rom. 12. 9. Eph. 4. 25.*

The new Creature, wee know consisteth of these two parts. First, the old man, the corruption of his nature, is mortified. Secondly, hee is quicken-

a Eph. 4. 18
b 2 Pet. 1. 4

c Rom. 6.
20. 21.

quickened with a new life and nature ; the ^a life of God, and the ^b diuine nature : Now the framing of him standing in these two, it is no wonder if we discern him, by desisting from euill and doing good. For if the old man be mortified in the new Creature, then will such workes be refrained, which he liued in, while hee was in this state of corruption : for looke as men dead to this naturall life, cease quite from the workes of it : so the new man being dead to sinne, liues not in it, when we liued in sinne, we were ^c free from righteousness, we quite abstained from it : so when we are set free from sinne, and made seruants to righteousness, we can no more obey sinne,

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sinne, as if we were the servants of it; hence Christ reasoneth, ^dwere yee *Abrahams* children, ye would refraine seeking to kill mee. Every thing that is, hath facultie to bring foorth that, which doth agree to the kinde, and forbeareth that which is otherwise; as a figtree doth not bring foorth thornes, nor any other fruite, but figs, such as agree to the nature of it; thus Creatures in the earth, water, aire, they all of them refraine such things as suite not with their nature, and do that which is kindly for them.

Thus, meere naturall and civill men, they abstain from all matter of godlines, and keepe them within compasse of that, which is answerable

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d Ioh. 8

39.40.

to the being and faculties which they enjoy : thus a spirituall man, his very nature doth make him auerſe from workes which haue in them contrariancie, to the being and life of grace hee hath receiued, and doth incline him to exerciſe himſelfe, in ſuch workes and words, as are pleaſing to that facultie of grace, where-with hee is indued. For as nature which maketh nothing in vaine, teacheth eue-ry Creature to put forth thoſe powers and faculties, which are in them : ſo the law of grace inclineth the ſpirituall man, to exerciſe this grace, in keeping a cleare conſcience in godlineſſe, as ^a *Paul* did. Looke as a chaſt wife, from the time ſhee is married,

a A&. 24.
16.
Heb. 13. 18

married, desireth to haue no fruite, which company with her Husband doth not beget : so a new man from the time he is in Christ, married to him, desireth to bring forth no workes, or words, which Christ by his Spirit, doth not worke and speake in him.

Obiect. But we sinne ?

Ans^w. ^b Not we, but sin in vs, we sinne not willingly, Should an vncleane person allure the wife that lieth in my bosome, and get an adulterous brood, my selfe not consenting, should I be guiltie or accounted as the Parent of them ? Thus when the Deuill inueigleth the concupiscence vvhich is in vs, and bringeth forth sinne, while our will as we are spirituall

b Rom. 7.
17.

rituall goeth against it, the Lord will hold vs innocent, and account these sinnes as no fruits begotten by vs.

QUEST. IX.

2. Q. **I**s this perfect?

A. **I** No, we beleue not perfectly, and therefore wee cannot loue perfectly, but wee must strue to perfection, *Mar. 9. 24. 1 Cor. 13. 9. Heb. 6. 1. 3. 2 Pet. 3. 18.*

Here are three things to be marked. First he answereth the question negatiuely, by denying of it. Secondly, he giueth a reason, from the imperfection of faith and loue. Thirdly, hee by preuention (least men should take occasion

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sion of sloath) doth in the third place set downe our dutie, that we must striue forward. To the first, none can say, ^a my heart is cleane. ^b In many things wee sinne all: ^c He that saith hee hath no sinne, deceiueth himselfe. Though we haue such grace as maketh vs endeaour to auoide all sinne, and doe all righteousness, yet is our grace euery way imperfect, for the degree of it: that looke as an infant, though he haue euery member of a man, yet hee hath no member which is not imperfect: so it is with vs. And looke as the aire in the morning, or first rising of the Sunne, though it bee euery where light, yet it hath euery where darkenesse, and therefore receiue-

^a Pro. 10. 9
^b Iam. 3. 2.
^c Ioh. 1. 8

receiueth till high noone further and further illumination, as we see in daily experience: so the Sunne of righteousness getting vp in our soules, doth so dispell the darkenesse of them, that still there is much left in them, by his presence to be more and more subdued in vs.

Vse 1.

Be not then dismaide, though thou findest much corruption, which is not yet expelled, but be thankfull that thou hast any grace, which sometime thou wast voide of. In persons recovering from some great sickness, doth health come fully at once? O it returneth on foote by ounces as wee say: yet it doth them good, that their paine is more tolerable, that they can doe that they

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could not haue done, though they feele much infirmitie still clogging of them ; thus should it be with vs.

Let vs learne secondly, to finde our imperfections ; few know them, which doth make so litle pouerty of Spirit, and labouring with God for supply of them : till wee feele emptinesse, there is no naturall hunger rising in vs ; till we feele our spirituall defect, how should this spirituall hunger get vp, without which the soule can hardly take increase ?

Secondly obserue, that our faith and loue, are both imperfect, and so all our conuersation imperfect ; the fruit cannot haue that, which the tree hath not in it to giue. If our inherent graces which
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Use 2.

d 1 Cor. 8.

2.

e Mar. 8. 24

f Psal. 9. 10

are the tree, be imperfect, the fruite must needs bee so also. ^d Wee know nothing as we should, of those things which we know, and many things wee are ignorant in, which we should know. We are like the blinde man ^e, whose eyes now opened, began to see men like trees: Looke as children know not at all many things, they come to know afterward, so we; and looke as they doe not know fully those things, which they know but superficially: so is it with vs in heavenly matters. Hence our confidence cannot bee perfect. Those who know God best, trust him best, otherwise then it is with men. ^f Those who know thee, will trust in thee; those who

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dimly know him, his goodnesse and truth, they can but weakely belecue on him. Neither doth it hinder this truth, that sometime simple men, who can answere you little of God, are so strong in faith, that they suffer Martyrdome, when Schoole Doctors turne tippet; for as these haue a more excellent confidence in God, so they haue a more worthy knowledge, then the greatest Doctors, for they doe in cleare light, see God to bee vnto them, a mercifull, faithfull, and all-sufficient God, in euery season, which the other haue not, though in speculative knowledge, they farre out-strippe them. Hence likewise, loue must needes be imperfect; for the appetite,

as

as it cannot mooue to that it knoweth not at all; so it cannot moue further for degree then it doth know the degree of goodnesse, in the thing it moueth to; Now vwhen vve knowv not howv absolute for degree, these good things are, vve cannot loue them in perfection.

Againe, loue followeth not only the thing knowne, but the euidence of knowledge; hence it is that if I know a thing by heare-say, I cannot pittie it so, as if I did see it: so the good of another, doth not so affect being reported, as if our eyes beheld it; for the knowledge of the eye, is more euident then of the eare.

So because our knowledge, is an ineuident knowledg, by
heare-

heare-say of beleefe : hence it is that wee cannot so loue God, as if we did see him as he is ; knowledge , confidence, loue being imperfect, all our operation is imperfect: if the member whereby I moue be lame, needes must my pace bee halting likewise.

Let vs then labour to see our wants, in these regards. If our bodily eye did see but dimmely, we would doe twentie things to helpe it. The longer we follow God, the better wee should know him, the more we haue proued him, the better we should trust him, and loue him ; thus it is with men, who would thinke it a wrong to them, after we haue long knowne them, if our trust and loue
to

to them, should not take increase.

Obserue thirdly, That we must all strue to perfection.

^a Math. 5.

48.

¹ Cor. 13.

11.

^a *Be yee perfect.* As nature hath made most things imperfect, so shee hath put a propertie, by which they enlarge themselves, and grow out to the perfection, which doth agree to their kinde; thus plants and living Creatures, we see what they are in their seede: when they are forth of it, we see what little beginnings they haue, but yet they neuer cease moving, till they attaine their due perfection; thus God hath made all his Babes small and weake in their beginning, but yet his grace hath this propertie, it will grow ^b like a mustard seed; this bodily life

^b Mat. 13.

31. 32.

life wee haue receiued, wee would be loath but to come in it, to the perfect stature which doth belong to vs: thus hauing receiued the beginning of a diuine nature, we must seeke the increase of it in vs. Our life is likened to a race: now a race is but moderate in the beginning, (for hot at hand doth not alway speede best:) but the further we go the faster, the neerer the goale our pace is most feruent: so should all the course of our life bee a progresse to perfection. Perfection in regard of sinne to be purged out, in regard of grace to bee increased, and strengthened in regard of our actions and operations. For euen the things wee doe, we must labour to doe them

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more fully : we see in reco-
uering health, how wee are
affected. Somewhat better
will not content a man
though he can sit vp, yet he
dare not go forth of his
chamber, when he dares go
within the house into other
roomes, then oh, if he could
feele his stomacke, if he go a-
broad and feele but faintnes,
oh if he could but walke in
his accustomed strength;
thus we should be affected,
in receiuing spiritual strength
from this sicknesse of sinne,
till we feele our selues inlar-
ged to walke constantly and
cheerefully before the Lord,
we should neuer bee at rest.
But alas, many of vs stand
dwarfes in religion, wee are
affected like as young Schol-
lers are to learning, in seek-
ing

ing grace, wee care not how
little we haue : but if we will
not bee dead moles which
grow a pace for a while, and
giue ouer quickly, but liuing
birthes in the wombe of the
Church, expecting to bee
brought foorth in that king-
dome of glory, then let vs
haue care ^a to grow in grace,
and the knowledge of our
Lord Iesus Christ. Such as
are no wiser at fiftie, then
they are at fifteene, oh how
we censure it in them. Let
not the same thing ouertake
vs, in the matters of God ;
we had the more neede to
strive, it is no easie thing to
out-wrangle a sicknesse ; be-
side the nature of sicknesse,
doth make men indisposed
to resist it : so doe our sinnes
presse vs downe, that with-

a 2 Pet. 3.
18.

out good resolution, we shall not be able to deale against them. What might we come to in Christ, if wee would strue : but oh, a handfull with ease, better keepe where we are with quiet we thinke, then to make our condition, by still dealing with our selues, too too restlesse; but where wee cease to go forward, wee beginne to go backward.

QUEST. X.

10. Q. **H**ow must we strue?

A. By a diligent vse of the meanes, which GOD hath appointed, for our increase in Faith and Repentance,

tance, 1 Pet. 2. 2. 1 Thess.

5. 19. 20.

We haue neede to strue,
that grace may get vp and
grow in vs. Hee who will
haue a plant thriue in a
ground dry, barren and vn-
kindly for it, must strue
much, because his soile will
not doe further, then it is
forced: so he that will make
fire burne, in greene moist
wood, must follow it with
blowing: thus to get Gods
grace thriue in our natures,
which are as apt to the
weedes of vice, as auerse
from euery true vertue, hee
must strue with them, and
offer violence to them. But
because if our struing be not
in a right course, it will not
be profitable; therefore wee
must not onely know, that

we are to strue, but the order also, in which we are to strue. Now 3. things are in the answer. First, By vsing meanes. Secondly, vsing them diligently. Thirdly, the meanes are described, which are thus to be vsed, viz. Such meanes as God hath appointed to that end. There is no endeavour to attaine any end further, then it causeth an vse of meanes conducing thereto: as there is no true desire and will to be rich, where a man doth not vse some courses, whereby he may gaine and lay vp, and in time grow to a full state; So there is no true willing, or endeavouring to be rich in faith or grace, further then there is an vse of those meanes, which both
worke

worke it and increase it in vs. Looke as the first breeding and feeding vp this naturall man, requireth vse of means: so it is with the spirituall man, there must be meanes vsed to bring him to being, and continue him in being.

Wherefore such as care not for meanes, may be wishers and woulders like *Balaam*, but they haue no true will of obtaining grace and saluation. He hath no mind to go to a place, who wil not rise to stirre a foote thither, when it is free for him if he would.

2. Note that meanes must not onely be vsed, but diligently. Giue diligence to make your calling and election sure. Be not slothfull, but strue through faith

Vse 1.

2 2 Pet. 1.

10.

b Heb. 6.

12.

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and patience, to inherit the promises. Hee who doth row against the streame, must ply his oare, or hee will go downe the streame: so it is here, we go against the stream of corrupt nature, so farre as we go in grace. Now this diligent vse standeth, in vsing all the meanes, private and publique. If a Physician bidde one take three severall things, he will not thinke it well to take one: no more when God prescribeth hearing, praying, receiuing the Sacrament, is it enough for vs, to thinke it well, if we do vse some one, neglecting others? As nature hath made nothing in vaine, nor any thing for all purposes, but one thing to one principall end: so God hath ordained

vs

vs, none of all the meanes
for our soules in vaine, and
hee hath not made one of
them sufficient to all vses,
but one to one purpose, a se-
cond to another, the ioynt
number of them sufficient,
for our full and prosperous
growth. Wherefore, as wee
use not onely meate, but
drinke and exercise, as wee
haue care of our sleeping,
waking and passions, that
they may be ordered so, as
maketh for our health, and
thus vse the whole multi-
tude of helps, for our bodily
health: so must we for our
soules also.

2. The second point of
diligence is, wee must vse
them with assiduity and con-
stancie, as occasions are of-
fered. For as our body neuer

O 5 stand-

standeth long in a state, but after one sustenance taken, there is a present decay growing on vs of bloud and Spirits, that within few houres, we must vse meanes againe: thus in our Spirits refreshed, there is a decay, not of the substance of grace but of the feruor, alacritie, strength wee feele, which doth necessarily call vs to renew vse of meanes.

Againe, though the word be immortall seed, and therefore abideth, which corporall food is not: yet in this it is like to corporall food, that looke as bodily food doth not put to the body, all that substantiall strength and latitude which belongeth to it: so the food of the word doth not at one time augment the soule,

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soule, with all length and depth of knowledge, faith, loue, hope, justice, temperance. which it is to bee brought vnto. In which regard, Soules hauing grace, haue neede to go ouer with the vse of meanes, as well as others, that the diuine nature, may be more and more enlarged, getting vp as the light of the Sunne doth in the aire which it inlightneth.

3. We must be carefull to vse meanes, as to take heede diligently of that which should hinder the fruite of them. Diligence in doing any thing maketh vs preuent all incident hinderances to that we would effect: thus we take phisick *cum custodia*, we will not go into the aire, nor do ought, nor vse diet, which

which should be a let to the working of it. For sedulity or diligence is a daughter of Prudence, and it is a taskmaster or Surueyor to other vertues in their workes: it doth see to this, that every circumstance, be done to the full, as is fitting for the purpose which we intend: it is neuer absent from vs in doing any thing, which our iudgement duely esteemeth, and our will is well affected vnto. It is pittifull to see how many vse no meanes: others when we call them to this diligent strife for progresse, why what would wee haue of them? it is not our owne righreousnesse or goodnesse which must saue vs. So, what still hearing, praying, streining these strings

things, there is moderation in every thing : some are so negligent through their folly, which judgeth not these things so necessarie, and their want of inclination to them, that to moue these vnto them, would make them all a mort as if you did knocke them downe with a heete.

Some thinke meanes are good indeede, as preaching to people vnconuerted, but not so needefull for others; we neede not heare preaching daily, as feede daily: for that is a food immortall. But would these now consider, how by our owne nature, the Deuill, the World, the worke of grace is opposed : They would see that there were

no

no lesse neede to vse diligence and assiduitie for the soule, in vse of meanes, then for the body it selfe. Ciuill things are not learned, but they must bee diligently followed. When should we haue a Scholler if he should go to schoole one day and play two.

a Pro. 10.

4

2. It is a good signe of a good Christian, vwho vseth helpes vwith diligence when hee seekes to others to teach and helpe him. * The diligent hand maketh rich: so they are rich in faith and grace, who most diligently vse the meanes, which helpe them thereunto.

Lastly obserue: They must bee meanes ordained of God to this end; hee who misseth in choice of
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his meanes, still faileth of
his end, to vvhich he would
attaine: euen as hee that
misleth the way, leading
to a place hee would go
vnto, doth misse of com-
ming to that place hee de-
sireth.

The meanes are the way,
by vvhich a man doth go
to, and compasse the end
which he propoundeth. If
therefore wee should pro-
pound to grow in grace,
but yet chuse such meanes,
as G O D hath not sancti-
fied, vvee should runne on
in a wrong vway, neuer
comming to that vve inten-
ded. As no meanes natu-
rall, can feede our naturall
man, but those vvhich the
vword of God in Creation
hath

hath blessed to this end:
So no meanes can sustaine,
and increase that diuine na-
ture, but those vvhich God,
by the vword of instituti-
on, hath blessed to such
purpose.

Such then vvho seeke by
meanes superstitious to
grow vp in grace, by a pi-
cture, a crucifix, stinted o-
rizons, they feede on chalke
for cheese, and can neuer
grow in grace these waies.
Some thinke, why what
needes preaching, cannot
they read learned Sermons
at home :^a though *Abana*
and *Pharpar* had as good
water as *Iordan*, it would
not heale *Naamans* lepro-
sie, as the other did : so
though in it selfe a Sermon
prin-

22 Kings.

5. 12.

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staine, hath not pleased GOD to
nena- appoint by reading printed
God, Sermons so ordinarily,
tituti- to worke Faith and
such Conuersion, as by
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The Fourth Part.

Shewing what Helps
are to be vsed to
that end.

QUEST. I.

I. Q. **W**HAT are
the publike
meanes?

A. Hearing the word, re-
ceiuing the Sacraments, and
joyning in Prayer, *Rom. 10.*
13. Luk. 22. 19. 1 Tim. 2. 1.

These are more publike
meanes (for the priuate fol-
low) though indeede these
be

b 1 Pet. 2.
2.

be the principall. ^b Desire tenderly the sincere milke of the word, that ye may grow by it. The same things which breede vs, feede vs also. As in the body, there is no part made of seede, but whatsoeuer doth nourish it, must first bee turned into seed: so parts made of bloud, are nourished and augmented by bloud; And looke as it is with the naturall babe, the same bloud of which in the wombe he was framed, it doth strike vp into the breasts, and there by a further concoction, becoming white, it is the nourishment of him: so it is with the spirituall babe, the same word which did breede him, the same must preferue him, and make him take increase.

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2. The Sacraments are a word of God, dressed in a more sensible manner. That booke as the same bodily foode, may be serued forth, baked, sod, or roast: euen so the word of God, is not on-ly nakedly set foorth to the eare, but visibly prepared, to the eye also, that so the soule may be more affected, and the whole man more congruously and fitly fed and sustained by it, who standeth of a bodily, as well as of a spirituall nature. And looke as Kings doe conueigh to their Subiects, the gifts of their bountie, not onely by word of mouth, and bare grant, but by passing their seales also: so God doth giue vs his spirituall gifts, vnder the broad seale of heauen, that

that thus wee might haue more secure possession of them.

3. Prayer is a most excellent meanes of obtaining e- uery good thing : it is the key of heauen. The things we want, are of 2. sorts, such as wee may by course of Iustice redeeme, and get to our selues, or such which doe meerely depend, on the good will of persons, and cannot be gotten, but onely by winning their good will; thus there are two courses of getting things ; for wee may fetch those former things, by commutative iustice, by giuing a penny for a penniworth ; but the latter things wee cannot procure, but by humble intreatie onely. Now all heavenly blessings,

things, are of this latter sort,
such as cannot bee gotten,
but onely from Gods grace
and free fauour, and there-
fore such as we cannot other-
wise get, then by moouing
him for them with humble
application. As this is a
part of the Kings preroga-
tiue, to haue his Subiects pe-
tition to him for grace, in re-
gard of their temporall exi-
gencies in which they are: so
this is the Prerogatiue of that
heauenly King, that wee
should in all things seeke to
him. Look as it is in na-
ture, nothing which doth
grow, but hath in it an ap-
petite and attractiue force,
whereby it doth draw to it
selfe, such nourishment as it
wanteth: so no soule ener
tooke increase of grace but
there

there was in it this appetite of heavenly desire, and attractive force of Prayer; by which it doth draw from the roote, euen from God in Christ; euery thing needfull for it.

Vse

Wherefore, let vs attend on the word: yea the word preached; for though this hath of it selfe, no more efficacy then the word written: yet God is so pleased, that he will put out his Spirit, more with this, then with any other: the same milke is more effectually taken immediately from the breast, then it is; when now it hath stood a while: there is a multitude of Spirits in the one, which are not in the other: so it is here.

Againe, let vs frequent the Sacra-

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Sacraments, we will attend
 to sealing in lesse maters; for
 in earthly things we are not
 well till the bird bee in the
 cage, till all bee made sure.

Let vs pray to God: vp
 goeth Prayer, and downe
 comes blessings; the being
 of euery thing, teacheth it to
 pray after a sort to the Cre-
 ator: the earth weary with
 thought, will open the
 mouth and cry to him; the
 young Ravens will report
 their hunger, and ^a call to
 their Creator for sustenance:
 shall not we, if wee be his
 children, report all our
 wants to him, and seeke all
 good things from him? sure-
 ly such as spare to speake,
 are vnworthy to speede.

a Psal. 147.

9

P QVEST.

QUEST. II.

2. Q. **W** *Hat are the Sacraments?*

A. Certain outward signes and seales appointed of God to assure vs, that Christ with all his benefits, are given to vs, *Rom. 4. 11. 1 Cor. 10. 16.*

In which answer, 1. marke the common nature of Sacraments. 2. The Author. 3. The end and vse of them. Obserue 1. That Sacraments are for their nature signes and seales. * Circumcision is called a signe of the Covenant. * A signe and seale of the righteousness by Faith. There are naturall Signes, as smoak is a signe of fire: there are ciuill ones, some exprefsing

b Gen. 17.
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c Rom. 4.
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sign only, as Pictures, some
signifying the relation of
one Person to another, as
these cognizances, do signi-
fie such as are Retainers to
those who gaue them: some
are signes, by which that is
exhibited & wrought which
is signified: thus a ring giuen
in contract of marriage: so
the giuing a key in token of
possession: so the digging a
turf in seazing on land:
some signes are sacred, as the
Sacraments, which doe not
only signifie spiritual things,
but testifie vs, to belong vnto
God, and also are instru-
ments, exhibiting to vs that,
which they represent; that
looke as a man by his signe
(say by deliuering a key)
doth giue the possession of a
house to another: so doth
P 2 God

d Rom. 6.

3.

God by giuing these signes, giue to our faith receiuing the things signified also: Hence the Scripture speaketh of them as causes. ^d By Baptisme wee are set into his death ; because God doth vse them, working by them this effect, though they of themselues worke not any thing of the effect.

Obiect.

Obiect. But why doth God vse them as instruments, if they haue no force of causing the effect: for men adioyne to themselues, no instrumentall cause, but it worketh something of the effect.

Answ.

Answ. True, for mens actiue vertue is finite, and cannot reach alone to those effects, which by instruments are effected. But God, whose infinite

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Infinite vertue doth alone reach, to the working of grace, he may vse such instruments, as worke to this or that, but haue no vertue of producing it. Yea, mens signes seeme no cause of that, which by signification onely they exhibit, as the giuing a key, is not the cause of possession: for possession is no wayes in the key, as a cause, but as a signe onely, effectually signifying of it: for the Persons contracting, and considerations and ends wherewith they contract, are sufficient of themselves, to cause this effect.

Secondly, that all holy signes and seales are appointed of God: all Sacraments old and new were thus ordained. *Johns Baptisme,*

Obfer. 1.

*c Mat. 21.
25.*

was it from heauen or men? it was not from men, but God. None can make a signe, or passe by seale that which is not in his power to bestow; Now grace, both of illumination and sanctification, are not in the power of any Creature, and therefore hee cannot institute signes, which shall signifie the conferring of these things, which are aboue his compasses; and as none but Kings can appoint a seale of estate, which shall signe in the Common-wealth: so none in the Church, but Christ himselfe the Lord and King, can appoint a seale, which shall signifie ought in the Church. Beside, to bee a Teacher of my vnderstanding, and an exciter of my deuotion

denotion, are such effects which require vertue inherent or assistant, to those things which should be causes of them: but no Sacramentall signe of mans deuiling (such as in the Church of *Rome* are many) hath any vertue in it: for then it must come from that word put forth in the Creation, and so things naturall should haue a force, communicated to them, of teaching supernatural, or else by Gods after institution: such we read not any, but of Baptisme, and the Lords supper onely; Or by the Churches impetration. But this cannot be: for Prayer obtaineth those effects of things, to which they serue, by Gods Creation and institution: but not

any creating or new conception of things, to supernaturall vses. For then the Church might aske, that this or that Creature, should be made a Sacrament vnto her. But she should pray without all warrant of Gods will in such a case.

The last Circumstance is the end, which is our further assurance, touching Christ with his benefits bestowed on vs. Where consider first the securitie they giue vs. Secondly, the things they secure to vs, Though Gods word be true, and cannot be made more true in it selfe: yet it may bee made more credible to mee. For there are two things which make a thing spoken, more credible.

1. The qualitie of the Person

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son speaking. 2. The man-
 ner of speaking or affirming
 any thing. God who is truth
 nakedly speaking any thing,
 it is presently credible to my
 beleefe: but if God doe not
 simply speake, but solemnly
 sweare: yea not sweare a
 thing, but set a seale; the
 same thing, though it cannot
 bee more true: yet it is be-
 come more credible. For
 looke as when a sure man
 promiseth vs any thing, wee
 doe beleeeue it: yet if hee
 sweare it, giue vs his hand
 and seale for it, it doth much
 increase our confidence: so
 it is here.

2. Now the thing it doth
 secure vs, is Christ, his bene-
 fits, * that gift of God. As
 within the outward shell of a
 nutte or such like, which we

a Ioh 4.10

see, there is a kernell, which we cannot see ; so these signes haue vnder them, inuifible graces. Looke as the scales of men are not set to blankes, but to testamentary euidences, wherein inheritances, legacies, lands, &c. are conueied : so Gods scales are set to his testament, to confirme all that which Christ the Testator hath giuen vnto vs ; Now himselfe and his benefits, are that which he leaueth vs: seeing then these are pictures and scales, euen assuring Christ himselfe to vs : how should we delight to bee in the view of these, and to attend on the receiuing of them.

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travell to haue the pictures of them. When great Persons doe beginne to make loue to some great Princeſſe in another land, they ſend them their picture. Thus Chriſt our Husband now abſent in heauen, and making loue to vs in earth, doth allow vs theſe Sacraments, as his pictures, which looking on by the eye of Faith, wee may ſee him. Againſt had we but any confirmation of Land, to be paſſed by ſeale, how would we waite on the houre appointed to ſuch buſines? how much more here, where Chriſt and all good things in Chriſt, are aſſured to vs?

Secondly, let vs reſt in the uſe of theſe ſeales God hath appointed. For all ſignes of mens

mens deuising, cannot teach
or helpe deuotion, but de-
lude, and breed superstition.
Beside, to doe any thing
which doth derogate from
the seale of Kings, & their
prerogatiue therein, wee
know how dangerous it is,
in Common-wealth: so cer-
tainely, to joyne seales with
Gods seales in his Church, is
a point will hardly bee an-
swered.

QUEST. III.

3. Q. **H**ow many Sacra-
ments are there?

A. Two: Baptisme and
the Supper of the Lord,
1 Cor. 10. 2. 3. 4.

The

The Scripture doth know,
 but 2. Sacraments which are
 seales of Christ, and his be-
 nefits given to euery Be-
 leuer. ^a We haue all of vs
 beene baptised, all beene
 made to drinke &c. And the
 Supper of the Lord is called
^b the Couenant, as the An-
 titypes vnder the Law were
 but two, Circumcision and
 the Passouer. There are no
 visible seales bearing witness
 on earth, ^c but water and
 bloud: as some would haue
 the water and blood which
 issued from the side of Christ
 to presignifie; Man in his
 Creation was holy without
 sinne, and hauing a power to
 haue continued vnto life,
 and a power also to fall a-
 way and become guiltie of
 death. Hence it commeth to
 passe,

a 1 Cor. 12.
 13.

b Luk. 22.
 20.

c 1 Joh. 1
 6. 8.

— passe, that being without sin, and a sonne of God by Creation, hee needed no Baptisme as we doe; but one Sacrament to assure him of life, if he obeyed: another to threaten death vnto him if he transgressed. Wee being now sonnes of Gods wrath, dead in sinne by nature, wee haue neede of a Sacrament which may seale our Regeneration: and this being the priuiledge of one that is borne of Christ, that he cannot sinne to death, we neede no Sacrament of Commination, as *Adam* did; but such a one as may assure vs, of our being fed to life, and preserved through Christ.

V/e 1.

Wherefore, Let vs hold this truth, that God hath left vs no more. the Papists make
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finue more, but without warrant of Gods word, or reason either. For there is nothing required, to perfect our being, but it may be found in these two, nothing for perfecting vs in holy vse of our Callings, but by these it is performed; Is meat onely to preserve the state of a babe from decaying: doth it not increase him, and bring him to that natural strength, which doth belong to his being? So doth the Supper not onely keepe vs, where Baptisme leaueth, but bring vs on and make vs grow to strong men in Christ.

2. If we by sin grow sicke, the grace of Baptisme seal-eth the Couenant in which all our sinnes, as well to come as past, were forgiven

vs:

2 Ioh. 11.

25.

vs: so that we neede but repentantly, and faithfully to looke thereto. 3. If bodily sicke to death, we neede no vnctions, to make vs passe more easily; what will make vs better appointed for death, then our hauing receiued him,^a on whom who so beleeueth, shall liue though he die. Lastly, these two, as they giue vs grace, to perfect vs in our Christian being, so also to sanctifie vs, in the vse of our seuerall states and calling. 4. For the same grace which maketh a man holy doth make him vse his ministry holily. 5. The same grace which maketh a man godly and temperate, will make him being married vse marriage godlily and temperately. We need

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neede no Sacraments of Orders or Matrimony : but as *Salomons* idle person, who would not worke that hee ought, ^b yet would speake with his feete, and abound in that he ought not: so these Papists, when powerfull preaching was laide aside, then they grew to multiply their Sacraments and Sacramentals; not to name particular ends, in the doctrine of all these five which are annexed to inlarge, the Episcopall fringe, as confirmation, to dignifie the Priesthood, as Orders and vnction; to uphold shricing worke, and satisfactions, as Pennance; to draw to their Consistories all causes and Questions matrimoniall, as marriage.

b Pro. 6. 13

QUEST. IV.

4 Q. **W**hat doth bapt-
 isme assure
 us of?

A. That we being engrafted into Christ, are washed from our sinns by his blood, and borne anew unto God.

First observe, that Baptisme is a signe and seale of our vnion with Christ: thence followeth our Communion in those effects following. * By Baptisme wee are sayd to be engrafted into Christ, and ^d so many as are baptized, are sayd to put on Christ: not that the first vnion is made in Baptisme, for it doth presuppose a for vnion by faith, which it doth
 more

c Rom. 6.

5.

d Gal. 3.

27.

more manifest and augment. For looke as those who by some former absolute contract, haue ioined themselves as man and wife, may yet in. solemne matrimony, receiue a more manifest & consummate coniunction, then formerly they had : so wee by faith being one with Christ, come by Baptisme giuen and receiued, to bee more manifestly and fully conioyned with him. Looke as the King, when by his word hee granteth this or that, he doth then first bestow the thing, which yet by passing his seale, he doth more fully and securely giue, then before it was: so it is with God giuing by his bare word of promise to the bele cuer, then more solemnly by his seale, Christ
and

a A&.10.

2.4 47.

b Rom. 4.

11.

and his benefits. The vnion of Baptisme doth euer presuppose that vnion which is through faith, whether persons haue faith before baptizing, as ^a *Cornelius*, and ^b *Abraham* the father of the faithful before circumcision, or whether their faith be to bee wrought in them afterward, as it is in most infants.

For as men may by deede and seale, conueigh lands as well to heires which shall be borne, as to these which are already brought forth : so may God giue by his Testament and seale, Christ and his benefits, as well to such as already haue faith, as to such as shall come to haue faith, and so bee begotten in their season, for ^c he that beleeueth is borne of God.

c Ioh. 1. 12

13.

1 Ioh. 5. 1.

Well

Vse.

Well then, let vs get faith, and looke to this our vnion sealed vnto vs in Baptisme. The seale of the will profiteth not any, who cannot shew his name written in the will; now Gods couenant giuing nothing but to beleeuers, hence it commeth to passe, that wee cannot haue profit by this seale of the couenant, till we are beleeuers. To bee vnited with Christ is no small mercy: to be naturalized into such a body, as is our Common-wealth, to be vnited a member of some good corporation, is a priuiledge, but to bee one with Christ, & that body wherof hee is head, who can conceiue this prerogative?

2 That our Baptisme doth assure vs, that in Christ the guilt

guilt of our sinne is taken away, and the power of it mortified. Though sinne be in vs, yet the guilt which is a property binding to punishment may bee remooued. A Bee may remaine a Bee, and yet haue the sting taken away; yea, the power of sinne is so subdued, that though it may exercise vs, it shall not raigne ouer vs. Looke as through the first *Adams* death, this naturall life is weakned much, euen then when it seemeth most lively: so in Christs death, into which wee are implanted through Baptisme, the life of sinne receiueth such a deadly wound, that in vertue it is more dead then aliue, euen when it seemeth most lively, moouing to our no small distur-

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disturbance. Look as clothes
soule and filthy, when they
are rinsed and dipped in
water they waxe cleane
and haue filth remooued:
so our soules defiled with
sinne, being by Baptisme so
set into Christ, that his blood
is sprinckled on them; yea,
they dipped and bathed in
it, and hauing those pure wa-
ters of the Spirit (which
come through the merit of
this blood) powred out vp-
on them, they come to bee
denied from all defilement.

3. Lastly, that by Baptism
wee are assured of our rege-
neration in Christ. Baptism
is called * a lauer of rege-
neration: things thoroughly
washed, they are not onely
freed from their spots and
staines, but are brought
foorth

d Tit. 3. 5.

e Rom 6.
4.5

foorth white, and new as it were: thus Baptisme washing vs, in the true fountaine of *Israel*, the blood of Christ, it doth not only remoue our spots, but make vs new all ouer: the blood of Christ obtaining the Spirit, which worketh not onely mortification, but which causeth also a renouation in vs. Beside Baptisme * griffeth vs as it were into Christ dying and rising; Now a wilde sience set into a naturall stocke, the stocke hath not force onely to remoue the wilde nature, but to giue it a new nature fertile of good fruite; so we ingrafted into Christ, doe both loose our sinnefull nature, and become rentued throughout.

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Baptisme, or sprinkling of water regenerate?

Ans. God himselfe, the blood of Christ, the Spirit, the Word, and the Sacraments are all said to regenerate or sanctifie vs. God, as principall Authour of it, Christs blood, as that which hath obtained the Spirit, by which it is effected, the Spirit as the immediate worker of it from Christ; the word is an instrument reuealing Christ, and conueighing that Spirit which doth worke it in vs: Sacraments doe it as effectuell pledges securing vs that Christ is ours, so that we haue vnion with him and communion with his Spirit.

Ans.

Let vs then labour to know and claime, the things

Vse 1.

Q which

which God hath by his seale of Baptisme, assured vs of. If a man should by his writing and seale warrant to vs lands, monies &c. we would know these things, and the right and title wee had to challenge them from him: but alasse our Baptisme is a dormient, sleepeth by vs, as if it were such a matter, we could make no vse of. If our Gossips (as wee call them) did giue vs anything for our children in token of their good wils at the Baptizing of them, we know it, and can teach our children to know it. But what God our Father there gaue vs, none inquireth. Againe wee see what wee must chiefly looke vnto, euen this which by Baptisme is confirmed.

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Men esteeme their Lands
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lowshippe with Christ, and
his benefits : not boast on
Baptisme, and yet neuer
heede these things which are
all in all. For ^a Circumcisi-
on is nothing (so by propor-
tion) Baptisme auaieth not,
but a new Creature.

^a Gal. 6. 15

Wee see there are many
who want the grace of Bap-
tisme, being yet outwardly
baptised, as the Apostle
saith, ^b Circumcision be-
commeth vncircumcision,
where the Law is not obey-
ed. So where there is no la-
bour to die to sinne, and liue

Use 2.

^b Rom. 7.

25.

to righteousnesse: Baptisme becommeth no Baptisme. Perjured couenant Breakers who thus walke, how will they answere it to God, when men are ashamed to shew their heads to men, if they keepe not touch with them, according to couenant?

QUEST. V.

5. Q. **W**Hat doth the Lords Supper assure vs of?

A. It doth further assure vs, that Christ is giuen to vs, to be our spirituall nourishment, to euerlasting life, 1 Cor. 10. 16. 17. and 11. 25. 26.

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Obserue 2 things. First
that the bread and wine, are
signes and seales, exhibiting
Christ broken with sorrowes
and shedding his bloud for
vs. *Take eate this is my body;*
so also of the cuppe. *Is*
not the *bread* we breake, the
communion of Christs *body*?
For looke as when wee giue
a sealed euidence, or effectu-
all signe of any thing, we say
wee giue the things sealed
and signified: because wee
who giue these, doe with
giuing these, immediately
giue the things signified and
sealed by them, as for exam-
ple. When going about to
giue the possession of our
house, wee giue a key and
say, take it, here is possession;
or when holding out an eu-
idence sealed, declaring and

c Mat. 26.

26.

d Mat 26.

28.

c 1 Cor. 10

16.

confirming our gift of house or land, we say, here take it, here is my house or land, it is thine; Thus Christ immediately from himselfe, giuing vs his body and blood and the benefits of his Couenant by Signes, saith take these, they are to thee my body and blood, that is, effectually pledges, together with which I giue thee my selfe, as men with the forenamed signes giue earthly matters. We must not therefore thinke that when Christ saith of the bread, *This is my body*, hee speaketh as wee doe, when we say of a box containing in it, an Electuary or Medicine, here is the medicine; or when holding out a purse, we say, here is the money. For things signed and sealed,
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are neuer thus locally contained in their signes and seales ; Neither yet that Christ is in the bread & wine, as an effect is in the instrumentall cause of it, as if I reaching out my instrument to one should say, take this, here is my musike ; For then should the Sacrament of Christs death, become an instrumental cause of Christs death and Passion, for this is the chiefe thing signified by this Sacrament. Besides that, no signes in all the old Testament, were euer instrumentall causes of that they signified.

Obiect. But our Sacraments excell theirs, and must be more then signes, and therefore haue also some vertue causing that they signifie.

Obiect.

*Ans.*11 Cor. 3.
7.

Ans. An absurd inference ; our Ministry excelleth theirs, yet it hath no more vertue in it selfe, then theirs: for^a he that planteth and watereth is nothing. Signes instituted in remembrance of things forepassed, cannot be instrumentall causes of those things signified ; But the Lords Supper was instituted for remembrance of Christs death, and Gods Couenant stricken with vs in it, which are forepassed ; They cannot therefore properly bee causes of these things signified in them. That which is a Creation, no instrumentall cause can be vsed in it ; But our regeneration and sanctification, is a Creation ; Wee are created in Christ vnto good workes ;

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workes; Euery instrumentall
cause, doth conferre some
essentiall force to the effect,
which the principall hath
not in him, as an instrument
musicall yeeldeth sound,
which is materiall and essen-
tiall to harmonie, though the
Musician cannot by himselfe
effect it; But there is no es-
sentiall force to our sanctifi-
cation, which is not in God
the Sanctifier of vs: there-
fore no creature can bee a
proper instrumentall cause.
Againe man should baptize
with the Spirit immediatly,
& washing of water should
saue: Finally, outward
things should bee able to
make cleane, and to defile
a man spirituallly, which all
the Scripture denieth.

Seeing then God doth by

Vse. 1.

Q 5

these

b Rom. 8.

32.

Use 2.

these Signes and Seales, giue vs his Sonne, how great is his loue, ^b will he not with him giue vs all things also?

Let vs bring faith that wee may receiue him. If things be offered to vs, and we put not forth a hand to take them, we are not the better, they were offered, but not giuen, because not taken of vs. There can be no giuing without receiuing: let one offer to vs vnder his seale, land and liuing which hee hath to bestow, if wee will not take him at his kinde word, we can haue no benefit. Thus it is with vs, if wee put not out the hand of faith when God offereth vs his Sonne vnder seale with all blessings in him. Sacraments are not like medicines, which worke

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worke whether a man awake or sleepe, if the body be not obstructed ; They are a visible word , ' which doth nothing further then it is mingled with Faith.

c Heb. 4. 2.

2. Marke, the end of this Sacrament is , that wee may be assured of Christs dwelling in vs, as our nourishment to eternall life. The end of the first, was to set out Christ, as a Louer of regeneration ; the end of all this is to set him foorth, as the perfect refection of vs to life euerlasting both of soule and body : hence it is that he, euen whole Christ crucified, is first set downe vnder the shadow of bread , then of wine also , because the intent is to set him foorth, as hauing the fulnes of nourish

rishment, so as in him we are compleate. *Adam* had his tree of life, wee haue ours also ; Wherefore wee must thinke of these two Elements, as parts making vp one Sacrament, whose nature can bee no more in the one of them, then the nature of man can exist in a soule, if the body were remoued. For looke as bread & meats are no perfect nourishment, because there being a double naturall appetite the one of hunger, the other of thirst, they satisfie the one onely, & not the other : so if Christ be set foorth in bread onely, the cuppe remoued, hee is not by the outward signe set foorth, as one in whom wee may be perfectly refreshed.

Let vs then come to him,

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he is the bread that strengtheneth our heart, the wine that reioyceth them, hunger and thirst both he satisfieth, he is our Mannah, the water issuing from the rocke, to refresh vs in the desert : yea to euerlasting life will hee nourish soule and body. The

* Fathers did eate Mannah and died, but he that eateth him spiritually and sacramentally shall liue for euer.

For though the body eate not Christ, but this mouth of Faith in the soule only, yet this eareth for soule and body, as the mouth of the body feedeth for all the members of it. If great ones inuite their inferiours against good times, O how gladly doe they resort : but God inui-

teth vs to a feast ^b of fat things,

a Ioh. 6.

49 50.

b Esa. 25. 6.

things, and fined wines, of such food as will quicken vs, and expell death that shall neuer preuaile ouer vs; yet few sharpen their appetites, that they may come with deuotion, to these heavenly dainties.

Vs. 1.

Hence we see, that we are to frequent this Sacrament: as we can be borne but once, so wee can be regenerate but once. The Sacrament therefore of Baptisme, neede be but once administred: but we feede often, and therefore the Sacrament which doth exhibite our nourishment, is often to bee repeated.

*c. 11 Cor. 11
26.*

So often as you eate this bread. So it was in the primitive Church. That Pasouer indeede was but once a yeere.

yeere administred, because it might not be offered, but in *Ierusalem*, where all the Males (in a sort) of the kingdome could not resort without difficultie.

QUEST. VI.

6. Q. **W** *Ho maketh
the right vse
of Sacraments?*

A. Hee that is thereby confirmed in faith daily, and in newnesse of life, *Act. 20.*
11. 12. Rom. 2. 25.

The Sacrament is put sometime, for the whole sacred thing which standeth of the outward signe and invisible grace. So Baptisme is put sometime vniuersally,
for

for the outward washing of water, and inward washing of the Spirit; Thus the Sacrament here asked of containeth both the bread and wine, and Christ signified by them; Now as there are two things: so they haue 2. diuers ends. The end of the Sacraments, as they are strictly taken for signes, distinguished from the thing signified, is (as infallible signes) to assure vs, that God, hath, doth and will worke in vs, the things signified by them. The end of the thing signified, is to giue nourishment, and to make vs take increase in the diuine nature, which is already begun in vs; hee then must needes vse the Sacrament aright, who attaineth these ends

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ends, to which, both it and the thing signified by it, doth serue. For as in every thing else, wee haue the vse of it, when wee attaine the end, to which it conduceth. Wee haue the vse of a knife, when now we cut with it, as is behoofull : I haue the vse of a penne now, when I haue written with it; so I haue the vse of the Sacrament, when now I haue attained, these ends to which the Sacrament is seruiceable, by Gods institution. Now this end is the assuring to my faith, of his giuing to mee, and working in mee, whatsoeuer the Sacrament sealeth : that looke as I haue the vse of a sealed euidence, when now I am more fully secured, touching all thing therein
coue-

couenanted : So I haue the vse of Gods seale put to his couenant, when I am assured touching all things therein promised. Now because God doth together, with confirmation of our faith, effect a further exhibition, of the things more fully beleued (for there cannot bee a more full apprehending, without some thing more fully apprehended) hence it followeth that hee hath the right vse of the Sacrament, as it conferreth the thing signified (that is, as by it Christ the food of our soules is further bestowed) who doth grow vp in newnesse of life by it. For looke as hee hath the right vse of bodily meate and drinke, who doth out-grow sicknesse, finde him-

himselfe eased against the
diseasements of winde, flegme
or such like matters, which
before meat taken did trou-
ble him, who doth feele his
Spirits refreshed, himselfe
more able to goe about busi-
nesse, his strength and stature
encreased : euen so hee, who
after Christ receiued, doth
feele, as by a medicinable
aliment, his infirmities some-
what weakned, who findeth
his ioy, and comfort, and
peace enlarged, his graces
strengthened, the diuine na-
ture encreased in faith, hope,
loue, religion, repentance,
iustice, temperance, sobriety,
hath the right vse of this spi-
rituall food. Meats and
drinkes haue an alteratiue
property in them ; Let vs be
cold of complexion, vse of
hot

hot meats and drinks wil by little and little change our constitution, and make vs hot of cold: so on the contrary; thus if we receiue Christ, as a food into our soules, we cannot but become more and more Christian-like vnto him, such a force being in him, that hee will assimilate vs to himselfe.

Vse

Such then who continually receiue, but are not bettered in faith or life, nay the Diuell doth enter then, more fully afterwards then before: it is a signe they are dead in sinne, or so sick that nothing will nourish them. Put *aquavite* into a dead mans mouth, it will not mooue him, nay some turne the grace of Christ, as an occasion of wantonnesse and further

ther presuming ; like as spiders sucke poyson from the which the Bee turneth to honny, and like filthy vessels, peruert all things within themselves, to their further damnation. Wee haue too many Christians like the kine in *Pharaohs* dreame : It would bee a greefe to vs, should wee not finde, that our bodily sustenance did thriue with vs, but we should feeble our selues, as weake and ill-liking after it as before : but to take this food without fruit, should much more afflict vs.

QUEST.

QUEST. VII.

7 Q. **W**ho obtaine
this benefit by
the Lords Supper?

A. Such as come with
knowledge, faith, repentance
and loue. *Acts* 8. 37. *1 Cor.*
11. 28.

Earthly food will not
nourish and strengthen the
body, if the stomacke, liuer,
&c, be not well affected and
prepared for the receiuing,
altering and distributing of
it: so our soules must come
qualified, as heere is descri-
bed, before they can haue
benefit by Christ. *1* Wee
must haue knowledge, as of
our misery, Christ, faith: so
of the Sacraments in special.

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Looke as men before they receiue deeds, which others deliuer sealed to them, they know what is contained in them : what it is that the seale is set too : so heere our soulr cannot receiue the co-uenant sealed and deliuered to vs, till we know what it is, which God doth vnder seale passe vnto vs. Beside, as it is a feast, wee loue light in our bodily feasting, and to see what it is wee feede on : so this eye of knowledge is necessary, euen in spirituall feasting.

2 Wee must bring foorth faith, that is required : faith toward this grace which the word of God doth reach vs with the seale ; For it is not hauing faith, but the new exercise of faith, which maketh

a 1 Cor. 11

32

b 1 Cor. 11

29. 30.

vs worthy Receiuers ; The
Corinthians ^a had faith, ^b yet
receiued not the grace of the
Sacrament. Looke as a man
may haue a hand, yet if when
a thing is reached foorth to
him, hee doe not put it out,
nothing is receiued : so wee
may haue this hand of faith,
yet it wee when God reach-
eth vs the body and bloud
of his Christ, doe not then a-
waken it, to lay hold on the
grace God offereth, we shall
goe away without receiuing
it : or looke as at a feast,
though we haue a mouth, if
we will not then open it, and
take downe the sustenance
before vs, wee shall returne
empty : so though wee haue
this mouth of faith, yet if we
doe not open it to God now
offering to feede vs, we shall
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grace the Sacrament offreth.

3. Wee must come with
Repentance. For as hunger,
and sallads of sower tart
herbs, or other sharp things,
which giue a spurr to the ap-
petite, are good in these
earthly banquets: so is Re-
pentance and the sower
meditations of it, the best
sawce, to make this meate
relish with vs.

4. With loue to Christ.
Looke as earthly meates do
no good, when there is not
a naturall heate, to worke
on them: so our heauenly
sustenance,

This loue is that superna-
turall heate, which maketh
vs receiue him with profit;
What is fitter then loue, for
those who come to a com-

R mon

mon loue feast ; What more seemely then vnitie, for such as make protestation, that they are all one in Christ?

Iſe.

Let vs then take heed wee come prepared ; wee will trimme vp our selues, and go vnto the tables of our Superiours, with care to bee somewhat like. It is to bee lamented, that men come so ignorantly, vnbeleeuingly (as if faith renewed toward God who promiseth, were not requisite, as the Papists teach) so impenitently, so full of enuie, ranker, filthinesse ; Take heede ; if to handle the Kings picture vnreuerently be so great a fault, what fault is it, to prophane the picture of the King of Kings?

QUEST.

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QUEST. VIII.

8 Q. **W**HAT is
Prayer?

A. A crauing of those things at Gods hand which we want, and a thanking of him for those we haue, *Math.*

6. 9 and *Luk.* 17. 15. 16. 17.

Prayer is a large word, comprehending all that speech, which the faithfull soule hath with God, in way of Petition or thanksgiuing; for to these 2. branches, the Confession of sinne, which we make in Prayer may bee reduced; the end whereof is, that sometime by laying open our misery, wee may moue God to mercy, that againe otherwhile we may by

R 2

this

this amplifie his kindnesse to vs, so vnderferuing in regard of the benefits bestow- ed on vs.

Wee are to marke in this description 4. things :

1. That it is said to bee a crauing, **this is a fitter word** then asking. Wee may aske that is due debt to vs, but the things wee craue, wee re- nounce all other titles, and flie wholly to his bountie and kindnesse, at whose hands, wee begge and in- treate.

2. Marke, that it is a beg- ging of God.

3. That it is a begging of things behoofull.

4. A crauing joyned with thanksgiuing.

When Superiours will haue Inferiours doe any thing,

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thing, they may lay their
commaund on them, and
so binde them to it, by rea-
son of that obedience, which
is owing to them from their
Inferiours: but when Infe-
riours would haue this or
that from Superiours, whom
they cannot by any meanes
bind to them (for the Infe-
riour hath no authoritie or
power ouer his Superiour)
then they fall to intreaty,
not mouing them otherwise
then from hence, because it
is fit their bounty and rich
estate should supply their in-
digencie, when they are
humbly intreated. Thus *Da-
niel* and all holy ones haue
come to God, ^a *not for our
sakes, to vs shame and confusi-
on belongeth, but for thy name
sake, thy mercy sake, do thus*

^a Dan. 9.
8. 9. 19.

and thus. For indeed in that we begge any thing, we confesse wee haue no title in iustice to it, and that it is most free for him we intreate, to giue it or not to giue it, if he please. Wherefore let vs come to God, without conceit of merit, whereby wee may in iustice claime any thing from him. For if I thinke a thing due to me, and my owne by right, I cannot begge it vnfaignedly, as I would doe a thing which is not mine, further then the bountie of him I intreate, shall bestow it on me. Wee must come like the poore Publican, not like ^b the Pharisee in Prayer; and the learnedst in the popish Schoole doe acknowledge, that it is best in prayer, to lay aside all thought

b Luk. 18.

11. 14.

thought of our owne merit,
and onely to fly to mercy in
Christ.

Secondly, Prayer is a beg-
ging of God. Looke as na-
ture teacheth our children,
to come to their Parents for
euery thing, not to seruants
in house with them: so grace
teacheth Gods children * to
cry *Abba* Father, and resort
to him in all necessitie; All
other Persons are Persons
rather praying to God, then
Persons to bee praied to, as
God. ^d *Call on mee in trou-
ble.* And looke as the calling
of creatures to witnesse any
thing, is not a lawfull oath,
but only the calling of God,
as who is infinite in know-
ledge and truth it selfe, who
cannot deceiue or be deceiued:
so asking creatures to

c Rom. 8.

15.

Gal 4 6.

d Ps. 124.

e Iam. 1.
17.

doe any thing, is not a religious Prayer; But comming to God onely, as who is the all-sufficient God, the Father of light, from whom every good gift descendeth, the Almighty GOD who can irresistibly effect whatsoever is good for vs.

Againe, when Praier doth not simply aske things, but aske them as meanes making for Gods glory and our saluation, and when no power but God can make Inferiour things conduce to the glory of his name and the increase of grace in vs: hence it is manifest, we cannot aske any thing religiously, but of God onely; Euen as a naturall man cannot desire any thing according to nature which doth not pertaine, to
the

the continuing and well being of nature: so a spirituall man cannot out of grace desire any thing religiously, which doth not someway profit to the conseruation and perfection of that grace which is in him.

Wherefore let vs come onely to God, not fly to creatures. Parents like it not in children, to see them strange towards them: it is counterfeit humilitie to decline obedience to any thing commaunded of God.

Thirdly, That the things wee aske must be behoofull for vs: for looke as if wee call God to witnesse any thing not true, we make him a Liar so much as in vs is: so if we aske God to giue vs any thing not good, wee

R 5 make

make him an Author of euill things. True it is as children long sometimes for kniues and other things harmefull, so doe wee : but this is a sinnefull weakenesse, and our heauenly Father will not heare vs in such requests. Christ layeth downe in that form of Prayer which wee call the Lords Prayer, the things wee are to aske, whether they be good things spirituall or corporall, or deliuerance from euills already vpon vs, or from such euills into which we may possibly fall, if he should not preserue vs.

Use.

Wherefore, let vs incline our hearts, to seeke the best things. If Parents who are euill, wil giue good things to their children, how much

more

more will God ? ^f how did *Salomons* request please God , and how was it answered ?

f 1 King.3.
10.13.

Lastly obserue, that wee must as well remember to be thankfull for that wee haue, as to begge that we haue not. Wee would not that eaten bread should be forgotten ; that men should not keepe in minde the good turnes we haue done them : it is the end God aimes at, & *I will deliuer thee, and thou shalt praise my name.* Looke as waters come from the sea, and go into it againe : so all good things come from God to vs, and should go backe to him , by thankesgiuing from vs. Looke as the seede the earth hath commeth from vs, and returneth to vs
in

g Ps 50.15.

in the fruite which it bringeth : so all Gods blessings are seede sowne, in the soile of our hearts, which returne to God againe in the fruite of thanksgiuing. It is not enough to be thankfull, but we must giue thanks; which requireth speech to the party himselfe; yea we must study how to answer the Lord,
^a What shall I doe for all his benefits to mee?

a Ps. 116.

12.

Fourthly and lastly, without Faith God cannot do vs good; for looke as things promised by one man to another, cannot be of force and take effect, till the person to whom they are promised, come to them, accepting and resting on them: so Gods promises which hee hath made of all good things wee
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seeke for, they cannot take effect, till by faith we accept and rest on them. It is against the nature of things promised, to be put on vs further, then wee trust to them, and accept of them.

Let vs not then bee like
^b those Lepers, forgetting
to returne and giue thanks
to Christ; Let vs not feede
like Swine on the mast, and
neuer looke to the Bestower.
A dog we see how he skips
and fawnes on his Master, in
his English, thanking him
for that hee receiueth from
him.

Vse

b Luk. 17.
17. 18.

QUEST.

QUEST. IX.

9. Q. **W**Hen doe men pray aright?

A. When they pray only to GOD in the name of Christ, asking things lawfull to his glory, with Faith, feeling, and loue, *Psalm. 50. 14. Col. 3. 17.*

The conditions of Prayer,
1. respect the Person to whom, to God. 2. In, and through whom, in Christ. 3. The things asked. 4. The parties praying. Looke as it is one of the royalties of the King, to be petitioned vnto, as a common Parent for grace in sundry cases: so this is a diuine royaltie of God, that all flesh should come
to

to him in their severall necessities, abasing themselves in confessing their indigencie, exalting him, as with whom is fulnesse of good things, and vncontrolable power, to effect for vs whatever is good, according to his owne pleasure. Now we must come to God onely through Christ. Looke as earthly Princes, haue their Masters of requests, by whom they will haue the Subiect preferre Petitions to them: so God hath his Christ, the great Master of all Requests which are any way made to God. Neither can Mediator-like authority, be giuen to any Angell or Spirit departed, for they are not called to this honour, neither are they capable of it,

it, as vnable to performe that satisfactorie obedience, in which as a foundation, the impetratiue force of Christs intercession leaneth. For all kinde of power, to impetrate all ministeriall offices about vs, all power of secundarie executing things for vs, all perfection of holinesse, these things are for degree in Saints liuing, and cannot bee foundations which may beare this Office of Mediation twixt vs and God.

Vse.

Wherefore, let vs hold vs onely to God, in Christs Mediation. Should the King appoint vs to vse Prince *Charles*, if we had any Request to him, would wee wish any other, to mediate for vs? They that leaue the
grace

grace offered them in Christ
and go to other Saints, ^d for-
sake their owne mercy.

d Ion. 2. 8.

Obserue thirdly, We must
seeke things lawfull to Gods
glory. To the first, I speake
something in the last answer.
Looke as wee would not
come to any man, with a re-
quest which would tend to
his reproach if hee should
yeeld it to vs : so wee must
not come to God with any
Requests, the performance
whereof may not bee to his
glory. Honour with men is
the spurre of all their actions,
a man of honour will not do
that, which shall redound
to his discredit, or not be at
all to his credit : much lesse
will God grant vs, and effect
for vs, those things which
are not for his glory.

e Iam. 1. 6.
f Heb. 4. 16

4. We must come ^e with Faith, not doubting ^f. Let vs enter with confidence, hope well and euer haue wel. For looke as men count it great treachery, not to bee true and do their vtmost, for those that trust to them: so God failes not a beleeuing heart. Beside the suite will be cold there, where there is no confidence to speede.

5. With feeling. Hungring desire after, yea care and thought, about the thing we seeke: desire of a thing without word vttered to GOD with minde or voice is no Prayer: speech to God without inward desire, is but a shadow without substance. If we finde men aske for fashion, not much caring for the thing they intreat, wee
answer

answere them accordingly :
so doth God.

6. Lastly, wee must haue
loue to God, reciprocall
loue in Persons maketh suits
successefull. Looke as men
readily yeeld request to such
as they know are their louing
friends: so God if he see we
loue him, and are friends of
his, as he ^{is} called *Abraham*,
he will not refuse vs in any
thing good for vs. 2. Again
loue to our brethren and fel-
low seruants. If one haue
suite to some great Person,
it is no small furtherance, to
haue the loue of the people
that are about him, of the
seruants in family that are re-
spected by him: so it is with
vs, to bee in louing league
with all the Lords seruants,
is no small aduantage to vs.

g Esa. 41. 8

3. In

3. In loue of the things wee pray for, otherwise if wee haue no loue to them, we should but vse words for forme sake, and bee indifferent men without all feeling, and moreneere touch of the things desired.

Let vs then thus come to God through Christ, whose mediation will make our Prayers as a sweete incense pleasing to God. Let vs haue care what wee aske, and to stirre vp our faith in asking, by setting the promises of God, his Commandements the gracious nature of God, the goodnesse of the things wee seeke before our eyes. For the more we know him, the better we shall trust him. and the more wee trust him, the more he will worke for

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vs. Let vs feelingly come to him, setting an edge on our desires, wee must consider our wants, the discomforts attending on them, comforts kept from vs, how happy we should be, were they supplied in the things we want. Thus will our Prayers bee like keene-headed arrowes, which will pierce heauen through the feeling feruency that is in them. Finally, let vs get loue. With what heart can we come to God, if wee are not in louing league with him and his? Cōming thus wee shall be heard directly, or indirectly: as a Phylician doth not heare his Patient in that he would, yet heareth him in taking occasion to doe another thing, more conduible to his health:

health: so God alwaies heareth his, if not iust according to their wil, yet as most maketh for their saluation.

QUEST. X.

10. Q. **W**hat be the private meanes?

A. Reading and Praier, alone and with others, instructing our families, thinking vpon good matters, admonishing and comforting one another, and watching ouer our owne waies according to the word, *Gen. 24. 63. & 18. 19. Dan. 9. 2. &c. Luk. 21. 34. Heb. 10. 24. Psal. 119. 9.*

Reading is a help to godlineffe, not simply necessary, but behoofull that wee may in-

in-

increase more easily and fruitfully therein. ^a Search the Scriptures: ^b You shall haue the bookes of the Law:

^c Thou shalt write the Law on the posts of thy doores.

These precepts do inioine it, as a thing which wanteth not his force for our good.

Look as those who can read their Fathers wills, Euidences, and other writings, haue a great aduantage to know them ouer an other hath, who cannot read at all: so it is no smal furtherance, when wee can read this Will and Testament, which Christ hath left vs. Besides, looke as men must get prouision of meate and drinke, before they can put it into mouth, chow it and digest it: so the soule must by reading fetch

in

^a Ioh. 5. 39

^b Deut. 17.

18.

Ioh. 1. 8.

^c Deut. 6.

9.

in as it were, a new prouision of heavenly food, before we can haue what to thinke on, what to chew by meditation, what to direct and excite our care by in practise and conuersation.

Wherefore let vs make conscience of this. Looke as euery man doth grow cunning, in that wherein he vseth to read often, if in Cronicles he becomes an Historian, if in Hearballs hee gets the knowledge of Simples: so shalt thou with frequent reading Gods word, increase in the knowledge of his will, and in good conscience also, if thou doest reuerently exercise thy selfe in it. We cannot read say some: Lament it in your selues, do for your soules as in earthly things. If there

there be a clause in thy lease, or in any matter concerning thee, which thou canst not read, thou wilt get it copied, forth, and desire others that can, to read it to thee: so thou shouldst get thee a new Testament, & intreat others to read before thee, that so thou maist supply this defect.

Obserue secondly, priuate Prayer is an exercise, much helping vs forward, whether we do it apart from others, or with others, whether more solemnely vsing formes of words before God, or by circulation only. Praier priate in any of these kinds much auaieth. If one who talketh with a good man, is much the better for it, how much shall the soule bee bettered, which doth accustome it selfe

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to

to talke with God from day to day. For when Christ will haue vs pray daily for temporall things, how much more is it the will of God, that wee should pray from day to day, & seeke his grace in regard of things spirituall. Looke as it is with earthly Subiects, they who see the King and haue libertie of speech with him only, when he doth shew himselfe a broad to his people assembled, they get nothing so much, as those who are daily about the King, who possesse his eare, and are still solliciting their further advancements: thus in heauenly matters, he who hath priuate accessse to God, & hath liberty to sollicite him with new Petitions from time to time,

time, such are most exalted and enriched with spirituall graces.

We must not then think it is enough to pray at Church as if Gods publike seruice did iustle foorth his priuate: neither let vs excuse it, because wee haue not the gift; What a child is that, which knowes not how to beg that which he wanteth, & aske his earthly fathers blessing? but let vs practice this duty: spare to speak, spare to speed, it is a sorry thing wee will loose for asking.

Obserue thirdly, that mutuall instruction wherby one Christian doth instruct another, is a helpe to our spirituall progresse, we are ^a bid often to teach and exhort one another. Look as a litle light,

S 2

when

*Vse.**Objer. 3.*

2 Col. 3.

16.

Heb. 3. 13.

& 10. 25.

when it is ioyned to another
maketh a great light : thus
two of meane knowledge
meeting together, & ioyning
light as it were to light, their
knowledge commeth to bee
increased. While we teach a-
ny thing we know, we both
do good to others, and im-
print the thing wee teach
more fully in our selues; nei-
ther must we think it enough
that Ministers teach : for as
the great lights of the Sun &
Moone, take not away the
necessity of candle light, no
more doth the light of teach-
ing publike, make this candle
light of our soules, this do-
mesticall light of mutuall in-
struction vnneedfull.

How lewd are they then
who will not be taught a-
ny thing, who will tell a man
that

that shall teach them, he loueth to heare himselfe speake, leaue them to themselves; they know what they haue to doe, and others who will not teach any thing? What serues M^r. Parson for, and M^r. Schoolmaster, it is not a thing belonging to our coat; yea some who will not let fall a word of instruction themselves, will yet if a Minister teach not, cry out; O he is a dumbe fellow, hee teacheth not, they see the fault of it here: but why are not thy lips, ^b a fontaine of liuing waters, ^c a tree of life? why art thou a dumbe Christian, when God hath commanded thee, to bee an instructor of others?

4. That thinking on good things, much helpeth vs for-

S 3

ward;

b Pro. 13.

14.

c Pro. 15.4

d Psal. 1. 2.

c Mic. 2. 1.

2.

X

ward ; euen as looking breedeth louing : so when we by thought of minde, looke vpon good matters, sometime there is a loue of them bred in vs. ^a The blessed mans meditation is in the Law of God continually. Meditating on the law of God, doth bring on the doing of it: ^a euen as euill thoughts bring on euill actions. For the thought is as the seede, & conception of al our actions. Now look as after conception, there is a trauell to bring forth, and a birth in due season : so when the soule by thought hath conceiued, presently the affections are tickled and excited ; for the affections kindle on a thought, as tinder doth, when a sparke lighteth on it; The affections

moued

moued, the will is stirred & inclined; for as a ship is carried with winds, so is the will with affections, the will bent to a thing, as the Queene and supream Gouvernesse, commandeth al inferiour powers to execute what the thought suggested, the affections seconded, & her selfe at length accepted.

Wherefore let vs draw our thoughts, to those matters; we cannot do it of our selus, *not thinke a thought*: but let vs look to him, who is ready to work it in vs. If we trie it, it will seeme tedious for our hearts being like children playing abroad, euen as it is a paine to them to be kept in and held hard to any thing: so it is to our hearts, to be taken vp from their rouing, & held

W

22 Cor. 3.
5.

held to considerations of heavenly nature; But vse will make it easie, & the sweetnes which at length we shal taste in contemplation, will make it delightfull: the rather doe it, because though another cannot know thee, yet thou must know thy selfe by thy thoughts; as euill thoughts will argue an euill heart: so good thoughts argue a good one; for these cannot bee subiect to hypocrisie, as words and deeds are, which sometime come more from the respect of the Creature, then of the Creator. Thou must not thinke of thought, as a matter free to thee.

That admonition is a great helpe. If a mans will were perfectly good, then instruction would serue the turne, but

but his will being dull and backward, he needeth admonition. ^b Consider one another, to prouoke to loue. Looke as dul Creatures must not only be shewed the way and set into it, but by whips, goades, spurres or such like instruments, driuen forward in it: so must the dull hearts of vs, by the goades of well framed admonitions. Beside, admonition is necessary for caution to keep vs back, from running to this or that, which would be perillous: that as wild Creatures, haue need of a bridle: so we had neede of this bridle of admonition, for the better holding in of our corrupt natures.

What Christians then are they, who if you admonish them will turne vpon you: euery

b Heb. 10.
24.

Use.

euery tub stands on it owne bottome, they shall answere for themselves, it may bee you will do worse your selfe: you loue to take on you, and haue other mens neckes vnder your girdle; yet should one see hurt toward their body and state, and not tell them, they would hold him their enemy for euer: but were thou sound, and not an ulcerous piece of flesh, thou wouldst let one handle thee by admonition, and not take on so at it, as a thing intollerable: but as lime will fry when cold water is poured on it: so these men full of pride and wrath (which is a hellish fire) they are all as hot coales, let them be neuer so coldly and gently admonished.

6. Watch-

6. Watchfulness is another helpe. ^c Take heed your hearts be not oppressed with surfeiting and cares of this life. ^d When you are in houses you builded not, then take heed you forget not the Lord. Looke as it is a great safety to a besieged Citie, when the watch is well kept: so is it to vs, who haue sin, the world, and euill spirits continually berounding of vs; And looke as those, who are in a neuter estate for health, are much helped by watchfulnesse in diet, and other such regard: so are wee, who are in our soules as neuters, though spirituall, yet in great measure carnall also.

7. Lastly, mutuall comforting one another, is a help to go on in a godly course. ^e Paul desired to be with the

Romanes,

Obser. 6.

^c Luk. 21.
34.

^d Deut. 6.
11. 12.

Obser. 7.

^e Rom. 1.
11. 12.

Romans, to comfort them,
& to be comforted of them.
As in ciuill conuerſation, we
doe one giue a chearing to
another, that wee may the
better go through, the varie-
tie of buſineſſes and occaſi-
ons: ſo we ought in the ſpi-
rituall communion alſo; E-
uen as wee cheate one ano-
ther, by giuing entertaine-
ments, ſuch as delight the
outward man, and do exhi-
lerate the heart, in outward
manner: ſo ſhould we ſecke
ſpiritually, to raiſe ioy one
in another; the outward
man battels, when the heart
is merry: ſo when the Spirit
reioyceth ſpiritually the
whole man is the better,
and commeth on the
better for it.

FINIS.

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